SOUTHERN PRESBYTERIAN WORTHIES

BY

JOHN MILLER WELLS

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JOHN MILLER WELLS, D.D., LL.D.

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This book is dedicated
to my mother and to my wife—
to whom I owe much.

7.Lo R.B. Woodward

PREFACE

✠

When I was approached in regard to delivering the James Sprunt Lectures for 1936, the suggestion was made that I discuss some phase of Practical Theology. I feel that the best way to discuss Practical Theology is by discussing practical theologians. So I have prepared these lectures seeking to show how seven phases of Practical Theology, in the broadest use of that term, have been exemplified in seven of the great men who have done much to make our Church what it is. I had hoped to include in the group three other lectures: Robert Lewis Dabney, the Theologian; Stuart Robinson, the Ecclesiast; and Theron Hall Rice, the Man of God. Much material was gathered on all three. But the limitations of time that surround a busy pastor forced me most reluctantly at the last to leave them out, for this time, because unfinished.

I desire here to express my indebtedness to the works of Drs. B. M. Palmer, H. C. DuBose, W. M. Baker, Peyton H. Hoge, Thomas Cary Johnson, and Henry Alexander White. Our Church owes a large debt of gratitude to these men for what they have done. I would also like to thank Dr. J. Gray McAllister, Rev. S. M. Tenney, Dr. Ben R. Lacy, Jr., Dr. Cyrus W. Strickler, and others for assistance rendered.

John M. Wells.

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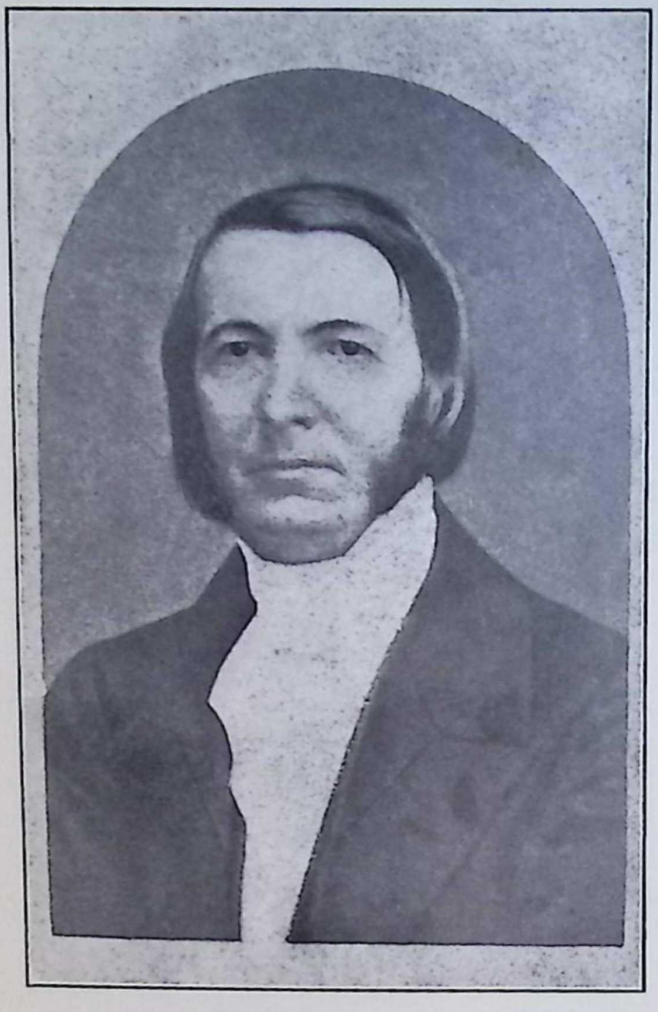


JAMES HENLEY THORNWELL, D.D., LL.D.

I

James Henley Thornwell

The Scholar

✠

In December, 1829, there came to South Carolina College a most unprepossessing-looking youth, short in stature, sallow in complexion, wearing a long coat hanging to his heels and exciting the merriment of his fellow students by his absurd appearance. A classmate wrote of him: "In personal appearance he was, perhaps, the most unpromising specimen of humanity that ever entered such an institution. Very short in stature, he was shorter by a head than he became later in life, very lean in flesh, with a skin the color of old parchment, his hands and face as thickly studded with black freckles as the Milky Way with stars, and an eye rendered dull in repose by a drooping lid. Such was the youth when first seen striding over the campus, arm in arm with a friend six feet high, as if burlesquing his own littleness by the contrast."

Thirty-two years later, one of the greatest preachers of that day, in the presence of a great throng that sat silent with tear-dimmed eyes, said of this man just called home to glory: He was "a man gifted with the highest genius—genius disciplined by the severest culture, and harnessing itself to the practical duties of life, until it wrought a work full of blessing and comfort to mankind; a mind which ranged through the broad field of human knowledge, gathered up the fruits of almost uni-

versal learning, and wove garlands of beauty around discussions the most thorny and abstruse; an intellect steeped in philosophy, which soared upon its eagle wings into the highest regions of speculative thought, then stooped with meek docility and worshipped in childlike faith at the cross of Christ; a man who held communion with all of every age that had eternal thoughts, and then brought the treasures hoarded in the literature of the past, and sanctified them to the uses of practical religion. Yet a man not coldly great, but who could stoop from loftly contemplation to sport and toy with loving ones around his hearthstone; with a heart warm with the instincts of friendship, so brave, so generous and true that admiration of his genius was lost in affection for the man, and the breath of envy never withered a single leaf of all the honors with which a single generation crowned him."

What a leap was here, from the little sallow, freckled student to the greatest student and scholar that our Church has ever produced. Who was this man?

James Henley Thornwell was born in Marlborough District, South Carolina, on December 9, 1812. His father, James Thornwell, was of English stock. An overseer on the large plantations of that day and region, he was generous, hospitable, and accumulated nothing. His mother, Martha Terrell, was of the Welsh stock that had settled on the upper Pee Dee River. She was a woman of fine character, good mind, strong will, and tireless energy. These she stamped upon her son, both through heredity and early influence.

At eight years of age he lost his father. A friend, writing long afterward, tells of the little lad, weeping bitterly and crying out, "What will Mother do?" What this mother did, through self-denying toil, through tireless endeavor and through faithful training, is seen in the life of this great soldier of the Cross.

The boy from the very beginning had an insatiable desire to learn. He began his education at Level Green, where his mother had moved to be near her kinsfolk. Here in a rude log schoolhouse he began his studies. As Dr. H. A. White tersely tells us: "A large part of every night, while others were asleep, he spent at work upon the lessons assigned for the following day, and in reading the volumes of history and literature that were furnished by kind neighbors."

For three years he was under the teaching of a Scotchman from North Carolina, Mr. Peter McIntyre, a good man, an adequate scholar, and an excellent teacher. Then Mr. McIntyre moved into the Pegues neighborhood to teach a private school there. He told Mr. Malachi Pegues of the very promising young student, and offered to teach him without fees if Mr. Pegues would take him into his home and board him there. The offer was accepted and for another year he studied under Mr. McIntyre.

The knowledge of his promise as a student spread, largely through Dr. Graves, a physician of Cheraw. Mr. W. H. Robbins, a prominent lawyer, and General James Gillespie, a wealthy planter, agreed to jointly bear the expense of his further education, and Mr. Robbins took

him into his home. The boy was already showing great ambition. His power of concentration was intense. His work was done with the greatest thoroughness. And during the long watches of the night he poured over the lessons of the next day.

Mr. Robbins took personal charge of the lad's studies. He received him not only into his home, but into his own room. He taught him for a while and assumed the oversight of his studies when he entered the Cheraw Academy. His influence over the boy was great. He inspired him to high endeavor, and at the same time restrained his too active mind from false steps and undue excesses.

In the Academy he developed rapidly both as a student and debater. One who knew him there spoke of him thus: "Pale, swarthy and sickly in appearance, his voice was strong, and the words flowed from him like a rushing torrent."

Mr. Robbins took him also into his law office. He copied and then learned to draw up legal papers. He learned the routine of the office and took charge in the absence of the attorney. General Gillespie and Mr. Robbins planned to have him study law. But Thornwell, hearing of their plans, wrote Mr. Robbins a letter saying, "I have determined to adopt theology as my profession." And Mr. Robbins cordially acquiesced. Strange words from a youth who was not yet a professing Christian! That fall General Gillespie and Mr. Robbins sent him to South Carolina College. He went up in December to take the entrance examinations for the junior class. His

coming had been heralded as that of a prodigy. But the faculty, who had absolute authority as to the examinations, rejected him on the first examination and offered him a second in January. Why they rejected him is not clear. He was badly frightened and much embarrassed, and for that reason may have failed. More probably the faculty wished to give him a salutary lesson. Overcome with shame he plunged into intense study and triumphantly passed the examinations in January, and became a full-fledged member of the junior class. He was just eighteen years old. Of his appearance then, we spoke at the beginning of this address.

He found himself in a class of forty-three, many of them older, and among them some splendid students. But from the first he took the lead. One with him there wrote: "This mental pre-eminence was apparent, not only in the class room, but in debates in the College Society. . . . His powerful intellect worked with the steadiness of machinery; and its superiority was displayed in the higher reach and wider grasp of thought, with which it advanced, without check, to the attainment of its end, scarcely pausing at obstacles which would have halted others."

During his stay at college he gave fourteen hours a day to intense study. As Dr. B. M. Palmer says: "During his College career, he omitted no opportunity of discipline, neglected no part of the prescribed curriculum, wasted no hour in dissipation or indolence; but with elaborate care prepared himself for every exercise." He studied Latin and Greek with great earnestness and love. He

studied and read mental philosophy with real enthusiasm.

Feeling that he had not sufficient command of words he memorized large portions of the Bible, several of Shakespeare's dramas, and Milton's *Paradise Lost.* He used the library constantly, as, Dr. Palmer says, "no student before him had ever done."

There were other realms, too, that he entered. One day in the book store he came upon a small book that contained a systematic exposition of Christian doctrine. He bought the book and taking it home read it through at one sitting. It was the Westminster Confession of Faith, which he had never seen and probably never heard of before. Of it he wrote: "For the first time I felt that I had met with a system which held together with the strictest logical connection; granting its premises, the conclusions were bound to follow." He studied carefully its text and proofs and accepted its premises. The conclusions confirmed him as a Calvinist, and made of him a Presbyterian.

His influence with the student body grew. Toward the close of his last year an effort was made to secure the adoption by the class of resolutions vindicating President Cooper of the charge of teaching infidelity in his lectures to the class. Thornwell opposed the resolutions in so vigorous a speech that they were withdrawn.

He graduated in December, 1831, at the age of nineteen. The highest honors of the College were his, including the Latin salutatory on commencement day.

After graduation he was not clear as to what course to

pursue. He must of course support himself. He tried to remain at college for graduate work, supporting himself by coaching those desiring to enter and those behind with their studies. But there was not sufficient demand for such services to support him, so he sought a school. He found an opening at the neighboring town of Sumterville, now the little city of Sumter, where he taught a private class.

About a month after going to Sumter a notable event occurred. In the sessional records of the Sumter Presbyterian Church is found this entry. "1832. 1st Sabbath in May. James H. Thornwell was admitted upon his faith and experience a member of the Presbyterian Church at Concord but attached himself as a member of this Church." Probably he made profession of his faith at Concord, united with the Sumter Church on May 6, 1832, and made a public profession of his faith and was baptized on May 13, 1832. A striking prayer, copied by Dr. Palmer in his life of Thornwell, and dated May 13, 1832, bears out this inference. Dr. White finely says of this great step: "Prior to this confession, a fierce conflict took place in his mind with reference to the Bible doctrines of sin and salvation. With this issue adjusted, and the principles of the gospel firmly established in his understanding, the Spirit entered and assumed control, but in a manner so quiet that Thornwell was unable to point out the exact time when he became a Christian. In connection with his public profession as a Christian, he told his friends of his purpose to become a minister of the gospel."

From November, 1832, to the summer of 1834 he taught in his old school, the Cheraw Academy. He developed as a teacher, being thorough and attractive in his work. Dr. Palmer says of him at this time: "It was also the season of a great physical transformation. He grew at least a head taller, and reached the ordinary height of men. His complexion became clear, throwing off its sallow hue, and though never ruddy, it was not unduly pale, but wore the appearance of health. His hair, which rivalled the raven in its blackness, lay smooth and soft upon a head, which was never large, but exceedingly well developed. The expansion was complete, from the diminutive stature which had marked him from childhood, to the full proportioned man."

In the summer of 1834 he decided to take up his theological studies. His desire to study the Oriental languages led him to the Theological Seminary at Andover, Massachusetts. But his stay there was very short. He wrote back to his friend General Gillespie: "I have left the institution for good. The advantages were not such as I expected. Dr. Robinson has left the institution, and there is neither German, Syriac, Chaldee, nor Arabic teacher. The Theology taught there is such as I cannot countenance; it is awfully New School. I came to Cambridge today, and shall spend the remainder of the year here as a resident graduate. I shall devote myself chiefly to Hebrew and German." Of his stay later he wrote: "I am an intense student and am making rapid progress in Hebrew and Biblical Literature. I average this week fifteen hours per day. I attend the recitations of the

Divinity School, and derive the same advantages as if I were a regular member."

But with the coming of winter he could not endure the severe Northern climate. He wrote of a slight pain in his chest. Finally a physician in Boston assured him that it would be certain death for him to try a Northern winter. So November found him back in South Carolina.

In December, 1833, he had been received under the care of Harmony Presbytery. In November, 1834, he was licensed to preach the gospel by that presbytery. His examinations were thoroughly satisfactory. High praise was pronounced upon his ability and proficiency by the members of the presbytery. Dr. Goulding of Columbia Seminary is reported to have said, "I feel like sitting at this young man's feet as a learner."

He was called to the newly organized church of Lancaster, South Carolina, early in 1835, and was ordained and installed pastor by Bethel Presbytery, to which he had been dismissed. Some months later the old mother church of Waxhaw and the church of Six-Mile Creek were added to the group and he became pastor of them also. He lived in Lancaster and from there served the other churches. His preaching was plain, practical, and pungent. Of it I shall have more to say later. Many said that "those early discourses were never surpassed by the riper productions of his later years."

On December 3, 1835, he was married to Miss Nancy White Witherspoon, daughter of Lieutenant Governor James H. Witherspoon of Lancaster District. A woman

of rare grace and beauty of character, she was a wonderful blessing to him. She managed the home skillfully and well, even upon the meager salary that he received at first. Her influence molded his character and made it much more symmetrical. His undue sensitiveness and moodiness of temper left him, largely through her helpful love and sympathy. With his ministry there came a deepening of religious experience. Christ became more precious. Salvation became a richer blessing. The glory of God became more and more the chief end of his life.

The man grew out of his field. South Carolina College called him, and on January 1, 1838, he took the chair of Logic and Belles Lettres, that was soon changed to that of Logic and Metaphysics.

His coming to the College gave general satisfaction. Great as were his gifts as a preacher, many of his friends felt that his real place was as a teacher. With great natural ability, with the finest scholarly tastes, and with real learning, he was regarded as peculiarly fitted for a place in college life. And when coupled with ability and learning there was the rare gift of imparting what he knew, it made almost a perfect teacher. Of these rare gifts we shall speak later.

In a short time he had prepared a course of lectures that covered his entire department. He mastered the history of mental philosophy. He made lucid and practical subjects that were regarded as abstruse and difficult. Little wonder that his classroom was soon crowded. But while many friends felt that here was his true place of service, Thornwell was not so clear in his own mind.

He felt that he had been called to preach the gospel, that to save men and care for their souls was his true vocation. So when the First Church of Columbia gave him a hearty call as pastor, he resigned as professor, and on January 1, 1840, was installed as pastor of this important church.

He preached to great congregations with power and eloquence. One who himself filled that pulpit afterwards with rare ability said of his reign in that pulpit: "Never before or since was the gospel preached to them with the eloquence and power with which it fell from his lips." But he remained as pastor here for only a year. The chaplaincy of the College, carrying with it the professorship of Sacred Literature and the Evidences of Christianity, became vacant and he was elected to this important position. Great pressure was brought to bear upon him from all over the State. He would continue to preach every Sunday, not to a local congregation, but to the choice young men from all over South Carolina. And he would be in a position to finally eradicate the poison of President Cooper's infidelity. So he accepted, and in January, 1841, again entered the service of the College and the State.

He had been burning the candle at both ends, and shortly after he took up his work there severe hemorrhages and great weakness gave warning of consumption. A sea voyage and rest were prescribed. On May 1st he started upon his journey. Good friends in Charleston, Wilmington, and Baltimore broke the tedium of the journey. Among them was Dr. Robert J. Breckinridge, of Baltimore, destined to be one of his nearest and

dearest friends. He sailed from New York and landed in Liverpool. The summer was spent in England, Scotland, and France. His letters to his family written during this trip are rich as revealing the mind and heart of the man. On shipboard he wrote: "My Bible and Confession of Faith are my traveling companions, and precious friends have they been to me." At Westminster he stood "entranced in the chapel where our noble Standards were compiled."

He liked the preaching of the Seceders in Scotland. Of them he said, "They do not allow the minister to read. In the Established Church, however, they generally read their sermons."

But best news of all to his loved ones, he wrote from France in July: "My health now is as good as it ever has been in my life. I have no cough, no blood-spitting; a fine appetite, a good digestion." He returned home in September. Dr. Palmer tells in his life of Thornwell how on the return trip, going from Charlotte to Lancaster, when he crossed the line which separates the two Carolinas, "he sprung suddenly out of the carriage, prostrated himself upon the soil of his native State, and kissed it reverently with his lips."

On his return he took up with renewed vigor his work in the College. Of his work as chaplain he wrote to Dr. Breckinridge: "My field of labour in the College is arduous and trying; but God has given me the ascendency among the students. I have an interesting prayer-meeting and a Bible class. My sermons on Sunday are very seriously listened to; and I have succeeded in

awakening a strong interest in the evidences of our religion."

But great as was his work in the College he was coming to wield a much wider and greater influence in the courts of the Church. As an ecclesiast he thought with great clarity. As a debater he spoke with mighty power.

In the Old and New School controversy that had been waged during the early years of his ministry, though holding strong and definite convictions, he had taken little part. He felt that as a young man he should have little to say.

From the General Assembly of 1837 in Philadelphia, the first of the ten that he attended, he wrote to his wife: "I know that you feel anxious about me, that you entertain fears about my temper and spirit. You may make yourself easy on these points. I have not opened my mouth in the Assembly or Convention, except to give a vote, and I do not expect to do so."

But at the meeting of synod, following the rending of the Church into the Old School and the New School, he introduced a paper that was adopted by a vote of forty-nine to eight, stating in four articles the fundamental views held by the Old School, and closing with a fifth article in which "We, the members of this Synod, including the Professors of the Theological Seminary, do pledge ourselves, that no contrary doctrine shall be taught in the Seminary or in our pulpits."

He entered more personally and with earnestness and ability into several eccelsiastical questions that arose in the Church.

1. The first of these questions was that of boards or committees. For a long time the great causes of the Church were carried on by national societies that conducted their work through the agency of boards. When the Presbyterian Church, severing connection with Congregationalism, undertook to do its own work, it organized semi-independent Boards as the agents through which this work should be done.

Dr. Thornwell and many with him felt that this system was wrong. They held that the agency for doing the work should be merely executive, the instrument by which the Assembly acted, and not an agent put in the place of the Assembly and acting for it. That the church, as organized by its Head, is competent to do all that Christ requires of it. That the Boards would eventually come to master and control the Church. And that because the principle was fundamentally wrong the Boards had accomplished and would accomplish but little.

The first occasion of his discussing the subject was at the Synod of South Carolina and Georgia in 1840. He published an able article on the subject in the *Literary and Religious Magazine* of Baltimore in 1841.

He opposed the principle of boards in an able speech before the General Assembly of 1855 in Nashville, but was defeated in his stand. The occasion when the matter was most fully discussed was the Assembly of 1860 in Rochester, N. Y. Here he crossed swords with Dr. Charles Hodge in a great debate upon the question. Dr. Hodge won the vote as the question was worded, but

the Assembly immediately adopted resolutions that curtailed greatly the independence of the Boards. And when, after the war, the Old and New School Assemblies were reunited at the North there was, as Dr. Adger tells us, "a total revolution of the board system, and while the name of the board was retained, it came to be the very executive committee of some twelve or fifteen members, for which the minority had contended." And the very principles for which Dr. Thornwell contended are now the principles of that church.

And when our own General Assembly was organized in 1861, Dr. Thornwell had the high privilege of writing into our Book of Church Order and putting into our system the great principles for which he had so ably contended.

2. The second ecclesiastical controversy in which he took a leading part was that known as "the Elder Question." It had to do with the office of ruling elder in its relation to our Church courts.

The General Assembly of 1843 passed two *in thesi* deliverances as to the ruling elder. It resolved that "any three ministers constitute a legal quorum of a presbytery without the presence of any ruling elder," and also "that ruling elders may not join with ministers in the ordination of a minister." Dr. R. J. Breckinridge delivered that fall before the Synod of Philadelphia two powerful arguments against these two deliverances, which were afterward published in pamphlet form.

Dr. Thornwell reviewed these published arguments in the *Southern Presbyterian Review*. The review is itself a

massive argument. He closes with this statement: "We maintain that Christ has appointed two classes of rulers or chosen representatives of the people—one to preach and rule, the other only to rule; that Presbyter and Bishop are terms expressive of government and not of instruction, and therefore appropriate to both classes. If, now, we have proved that an Elder is a Presbyter, and that ordination is a Presbyterial act, we can deduce no other conclusion from our premises but that Ruling Elders when members of the Court have an equal right with their ministerial brethren to participate in all the stages of the process."

This position as to both quorum and ordination is still maintained in the Northern Presbyterian Church. Thornwell's view has been, we think, universally adopted in the Southern Presbyterian Church.

3. The third controversy was with and about the Roman Catholic Church. It was a great speech of his, "two hours long, which was listened to with breathless attention," that led the General Assembly of 1845 to decide that "baptism in the Church of Rome is not valid." The *Princeton Review* in its issue following the Assembly severely criticized the action of the Assembly in a review from the pen of Dr. Charles Hodge. Dr. Thornwell replied to the criticism in a series of articles, that may be found as one article in Volume Three of his *Collected Writings*. He thoroughly discusses "the principles which discriminate the Romish system as an apostasy from the truth."

He carried on for some time a controversy with Bishop

Lynch of Charleston on the Apocrypha. Though a discussion of the "Claims of the Apocrypha to Divine Inspiration," in it he strikes powerful blows against the dogma of infallibility, which he regards as "the cornerstone of the whole system of Popery." It was of these articles published in book form, that the *Edinburgh Review* declared that "it was worthy of a comparison with Chillingworth."

During his stay as chaplain of South Carolina College several incidents of importance connected with his life took place.

In 1845 he was called to the pastorate of the Second Presbyterian Church of Baltimore. He accepted the call, but the Board of Trustees of the College, using an obsolete law requiring a year's notice of resignation, refused to let him go. The church waited for a year and then pressed the call. But this time presbytery refused to let him go, and both Dr. Thornwell and the Baltimore Church bowed to its authority.

The same year three colleges, Jefferson College, Hampden-Sidney College, and Centre College, within the same week, conferred upon him the degree of Doctor of Divinity.

In 1847 the General Assembly, which met in Richmond, Virginia, elected him moderator. He was the youngest man ever to receive that high honor.

A call from the Glebe Street Church of Charleston came to him in March, 1851. It reached him in one of his periods of restlessness and dejection. There were various causes within the College that led him to desire a change.

So he promptly accepted the call, resigned from the College, was released by the Board, and entered upon the pastorate.

Large congregations filled the church. The work was opening most hopefully, the people were coming to love him with deep affection, when on December 5, 1851, he was elected president of South Carolina College. He preferred to stay in the pastorate, but the pressure from without and the sense of duty within led him back to the College. And as Dr. Palmer finely says: "By the resolution adopted by the Glebe Street congregation, in the spirit of a noble self-sacrifice, he was left free to obey the dictates of his own conscience, under the guidance of Divine providence."

January, 1852, found him President of South Carolina College. His famous letter to Governor Manning shows the breadth of his views as an educator. He visited other institutions, including Harvard and Yale, that he might secure a broader view of his great task. His work was hard and exacting. He was president, with the business tasks and the "duties of mere police" pressing on him. The work of administration was exacting.

He was chaplain, and felt the responsibility for the religious and spiritual care of the students. He still filled his old professorship of Sacred Literature and the Evidences of Christianity.

Such a load was a crushing one; and too heavy. And as Dr. Breckinridge had before written of the man, "The blade was too sharp for the scabbard." His friends began to plan how best to save the man, and at the same time

use his princely powers for the Church and the glory of God.

The plan hit upon was to transfer him from the presidency of the College to the professorship of Theology in Columbia Seminary. They felt that "the Presbyterian Church had lent him to the State for a long time, and now stood in great need of his services in the education of their rising ministry." They wanted him to have time to use his regal powers in authorship. So the Church called him, and in December, 1855, he became professor of Theology in the Seminary.

At the same time the brilliant Dr. B. M. Palmer became professor of Church History in the Seminary, and the Seminary at once forged to the front under the inspiration and help of their presence.

Here he remained until his death. He had reached the niche that best fitted him. He taught ever-increasing classes with rare skill and power.

He became editor of the *Southern Quarterly Review* and wielded a facile and powerful pen.

He preached in the First Church, Columbia, and widely through the South and West. During this period of his life, his influence in the sessions of the General Assembly was very great. He was a member of the Assemblies of 1855, 1856, 1857, 1859, and 1860.

But the shadow of civil strife fell dark upon the country. Thornwell had been a strong union man, but he felt that secession was now necessary and inevitable. "I do not see any other course that was left to us. I am heart and hand with the State in her move. But it is a time for

the people of God to abound in prayer. The Lord alone can guide us to a haven of safety."

With tongue and pen he encouraged the movement and the people. His article on "The State of the Country" made a profound impression.

Then came the secession of his State and the other States of the South.

Following the "Spring Resolutions" of the General Assembly of 1861, every presbytery in the South withdrew. Thornwell was busy guiding the Church in this crucial time. The presbyteries were urged by him to meet and elect delegates to a "Convention of the Church." "There should be no time lost in the permanent organization of the Confederate Church. She should be getting ready for embarking fully in the work of her Master. She should have, as speedily as possible her Committees of Missions, etc."

The Convention met in Atlanta, Georgia, in August and planned for the meeting of the new Assembly.

The General Assembly met in the First Presbyterian Church in Augusta, Georgia. Dr. Joseph R. Wilson was the distinguished pastor of that church. The representatives of the forty-seven presbyteries of ten of the Southern synods presented their credentials and were enrolled. The leading men of the Presbyterian Church in the South were there. But two men stood out. The young stenographer at the desk, afterwards known to fame as Dr. Wm. P. Jacobs, wrote home of those two: "Dr. Palmer is beautiful, Dr. Thornwell is strong; Dr. Palmer is polished, Dr. Thornwell wonderfully earnest; Dr.

Palmer is refined in thought, Dr. Thornwell is broad, deep, clear."

Dr. Francis McFarland of Virginia was called to the chair. He suggested that Dr. B. M. Palmer should preach the opening sermon. This he did, on "The Headship of Christ." And Dr. Palmer was elected moderator upon the formal organization of the Assembly. Palmer was in the chair—great, genial, gracious—but the master mind of that Assembly on the floor was the man who first meets us as the little freckled, stunted student at South Carolina College. James Henley Thornwell moved that the name should be The Presbyterian Church in the Confederate States of America. He moved that the Westminster Confession of Faith, Catechisms, Form of Government, Book of Discipline and Directory of Worship, with the changes necessary in the new environment, should be adopted as the Constitution of the Church. And then he saw to it "that the work of the Church should be conducted through the direct agency of executive committees, chosen by the Assembly and immediately responsible to the Assembly," the reform for which he had spoken and worked and prayed for so many years.

On the fourth day of the Assembly, a special committee, of which Thornwell was the chairman, presented an "Address to the Churches of Jesus Christ throughout the Earth." In this paper, as Dr. T. C. Johnson tersely puts it, "It aimed to show the other Churches its own reason for being, and its aims toward God and man." No finer paper ever came from the pen of Thornwell.

Of the signing of this paper Dr. Palmer wrote: "The scene which was enacted at the moment of its subscription will be forgotten by none who witnessed it. Read, and read again, amid the solemn stillness of an audience whose emotions are hushed with awe, it was finally adopted and laid upon the Moderator's table; when, one by one, the members came silently forward and signed the instrument with their names. We were carried back to those stirring times in Scottish story, when the Solemn League and Covenant was spread upon the grave stone in Grey Friar's Churchyard, and Christian heroes pricked their veins, that with the red blood they might sign their allegiance to the Kingdom and crown of Jesus Christ, their Lord and Head."

Dr. Thornwell desired to introduce one other paper, but was dissuaded from doing so because of opposition that he deemed it unwise to rouse. It was a "Farewell Letter to the General Assembly of the Presbyterian Church in the United States of America." It has been preserved and closes as follows: "These reasons have appeared to us decisive of our duty; and in the fear of God, for the glory of His name, and for the honor and prosperity of His Church, we have with perfect unanimity, dissolved our old ties, and assumed a position of equality with yourselves. Your faith and order are ours. Your noble testimony for the truth, in by-gone days, is still ours. All that is precious in the past is still ours. And we sincerely pray that the two Churches may hereafter have no other rivalry but that of love to the Master, and of holy zeal in His cause. We bid you farewell."

But the days upon earth of this great soul were fast drawing to a close.

His son, though under age, had enlisted. He was badly wounded at the battle of Williamsburg, but recovered. He returned to the army, but was again wounded and died in a hospital at Alexandria. All around was sorrow, suffering, privation, and death. The fatal disease was wearing away Dr. Thornwell's strength. He went from Springs to Springs, and tried treatment after treatment, in vain. On the day that he sent his boy back to the army, he took his bed at the home of dear friends in Charlotte, never to get up. His closing days were peaceful and his end triumphant. They bore his remains back to Columbia and a great throng followed to the last resting place in Elmwood.

The scholar's work on earth was over. Let us see something of what that work had been.

1. Let us consider the scholar as a STUDENT. In sheer power of intellect he has had few equals. His genius was recognized even in childhood by those who taught or came to know him. At college "his powerful intellect worked with the steadiness of machinery." As a professor, "the peculiar bent of his genius was recognized by those who sat under him." Truly could Dr. J. B. Adger speak of him as "one whose wondrous intellect, accompanied as it was, with learning, both profound and varied, were never matched by any man I have personally known." That intellect was developed by the constant toil of a *tireless worker*.

One near to him speaking of his work at college said:

"Coupling the assiduity of the German with the fervour of the American, he devoted fourteen hours a day to severe study. Either his good sense pierced the fallacy which supposes that genius can win permanent success without learning as the material upon which, or the instrument by which, it must work; or else he was led blindly on by an avaricious love of knowledge rendering the toil with which it is gathered itself a delight." From Sumter, as a young teacher, he wrote: "I am a harder student than ever. Day and night I toil at my books." From Harvard he wrote: "I am an intense student. . . . I average this week fifteen hours per day." And such toil he kept up through his whole life. The range of his studies was very wide. At school he did not care for mathematics but studied it thoroughly and mastered every department. He loved the classics and revelled in them. As a lad of fourteen he discovered Stewart's *Elements of the Philosophy of the Human Mind,* delighted in it, and to it attributed his bias toward philosophy. In his maturity he wrote to Dr. Thomas E. Peck: "I have been studying the transcendental philosophy afresh, and am taking it at its fountains. I am now reading Kant carefully and critically in the original. I have sent for the works of all his prominent successors. In the meantime, I am going thoroughly into ancient philosophy." In this wide range he made very extensive use of the library. As a student it was said of him: "He used the library as no student before him had ever done, and knocked the dust from ancient tomes never disturbed but by the brush of the librarian."

When he entered the controversy with the Romanist in 1843 he bemoaned the fact that "all Columbia does not furnish a library adequate to the exigencies of a full and complete controversy with Rome." Study was to him a source of richest joy. Early in his college course he wrote: "There is no being on earth more happy than the student. With all the means of knowledge at his command, what can give him more pleasure than to improve his mind?" And near the close of his life his dream of complete happiness was, with his loved ones, to spend the winter at some of the German universities, and give himself to unbroken study.

As a student truth was to him supreme. Palmer says of him in his student days: "He was honest in his search after truth, to whose authority he always bowed with absolute docility."

In a fragmentary prayer of his are these words: "May the Lord grant that I may be guided by His Holy Spirit, that I may contend for nothing but the truth, and that in the spirit of the gospel."

In his preface to his *Discourses on Truth* he says: "If this work shall have the effect of imbuing my pupils' minds with that generous love of truth which constitutes the nobler inspiration of the scholar—if it shall lead them to Him who is the Fountain of Truth, and to the study of that eternal Word which is the only infallible message of truth—he will feel that he has not laboured in vain."

2. Let us next consider this scholar as a LINGUIST. Dr. Thornwell had a great love for, and facility in, the

study of the languages. During the months following his graduation he writes: "I am hard engaged in the study of Greek, Latin and German; I read all sorts of Greek commentators, as Vigerius, Middleton, Mathiae and others. I have commenced regularly with Xenophon's works, and intend to read them carefully. I shall then take up Thucydides, Herodotus, and then Demosthenes. After mastering these, I shall pass on to the philosophers and poets. In Latin, I am going regularly through Cicero's writings. I read them by double translations; that is, I first translate them into English, and then retranslate them into Latin. By pursuing this course, I observe the idioms, phrases, and construction of Latin sentences much more accurately than I otherwise would. In German, I am pursuing Goethe's works, in company with Gladney. My life, you can plainly see, is not a life of idleness."

He did not enter Andover because, as quoted before, "there is neither German, Syriac, Chaldee, nor Arabic teacher" there.

He was such a master of Greek that he could quote pages aptly and finely. On one occasion in Columbia, a group were talking to the Honorable Edward Everett, who was a guest in the city. Mr. Everett, to prove a point, quoted a passage in Thucydides, which he rendered into English. Dr. Thornwell replied by quoting, in the original Greek, an apt reply from the same author. Mr. Everett answered once more in English, when Dr. Thornwell gave a lengthy quotation from Thucydides in Greek that fully sustained his contention.

3. Let us consider our scholar as a PHILOSOPHER. Here was a field in which he was truly great. Dr. Palmer uses of him a eulogy that Thornwell had written of Sir William Hamilton: "In depth and acuteness of mind, a rival of Aristotle; in immensity of learning, a match for Leibnitz; in comprehensiveness of thought, an equal of Bacon," and continues: "Since the days of Edwards, no one has appeared on this continent so naturally competent to realize this grand combination."

His industry in mastering the history of the subject was tireless. He not only knew about the Greek philosophers, but knew them "in their own productions in their own language." After hearing him discuss, at a dinner given to him in New York, some principle of Aristotle, in which he held his own against and finally convinced the entire group, Mr. Bancroft the great historian sent him a splendid copy of Aristotle, with this on the flyleaf: "A testimonial of regard to the Rev. Dr. J. H. Thornwell, the most learned of the learned."

He admired tremendously Aristotle. Dr. G. F. Holmes wrote facetiously to him: "You are the only peripatetic known to me in this country." He read the modern philosophers in their original tongue and mastered them. He knew the schools to which they belonged, he knew the peculiar views of each, and he knew the true and the false in what they held and taught.

He held the principles of the Common Sense Philosophy. He began as a lad to read and follow Dugald Stewart. He was in the main a follower of Sir William Hamilton, though he called no man master and thought

fearlessly for himself. Dr. John L. Girardeau, himself a brilliant philosopher, has given a brief but clear and able statement of the place which Dr. Thornwell occupied in philosophy. We commend it to your attention. He assigns him to the Philosophy of Common Sense. As over against the Sensationalists he places him in what Thornwell himself named the School of Experience. He rejected the subjectivism of Kant and found in the fundamental laws of belief assurance and guarantees for the real existence of the external world. He held the doctrine of the immediacy of our perceptions of the external world. He was a natural realist. He believed in the distinction between presentative and representative knowledge. And with Hamilton he regarded consciousness as the generic condition of the exercise of all the faculties.

He made philosophy to live. As Dr. Palmer wrote: "His lucid exposition dispelled the haze of uncertainty hanging around themes so abstract and difficult of research. The warmth of his enthusiasm quickened into life, and clothed with flesh, the marrowless bones of what was regarded only as a dead philosophy." And so we are not surprised that his classroom was crowded with eager students.

4. Let us consider our scholar as a THEOLOGIAN. Dr. Thornton Whaling once wrote of Dr. Thornwell: "His master work was as a theologian; for while he was a preacher, teacher, writer and ecclesiastic, he was always the theological preacher, teacher, author and ecclesiastic."

We have told of his finding the Confession of Faith and its profound influence upon him. Long afterward on shipboard he wrote: "I bless God for that glorious summary of Christian doctrine contained in our noble standards. It has cheered my soul in many a dark hour, and sustained me in many a desponding moment. I love to read it, and ponder carefully each proof-text as I pass along." And later he writes: "I know of no uninspired production, in any language, or of any denomination, that for richness of matter, clearness of statement, soundness of doctrine, scriptural expression, and edifying tendency, can for a moment enter into competition with the Westminster Confession and Catechisms."

His own system, that he believed with every fiber of his being, taught with rare skill and success, and, alas, has left to us only in fragments, was the system of John Calvin and the Westminster symbols. He used as his textbook John Calvin's *Institutes of the Christian Religion.* Dr. Palmer has a great passage in which he compares the two men, Calvin and Thornwell. He finds in both the same profound learning, the same logical acumen, the same massive intellect, the same honesty of reason in the investigation of truth; and the same passionate love of truth; the same Herculean industry, the same practical judgment, the same simplicity of character, the same fearlessness of soul, the same guileless sincerity; and even the same early maturity, frailness of body, and early death.

Dr. Peck, in his review of the *Collected Writings,* says that the author divides Theology into three parts: "The

first treating of God and of Moral Government in its essential principles; the second, of Moral Government as modified by the Covenant of Works; and the third, of the same as modified by the Covenant of Grace."

Three things impress us about his theology. It was absolutely Scriptural. Knowing philosophy, as few men knew it, and with a cast of mind that was distinctly philosophic, he made it merely the handmaid of the Word. There must be a "thus saith the Lord" for every view held and for every position taken. He said repeatedly to his colleague, Dr. Palmer: "You know, Palmer, that if there is but one passage of Scripture against us, our speculations must go to the winds."

It was finely symmetrical. His definitions were clear-cut. His divisions were logical. The harmony between the parts of the system were perfectly maintained. He had found and he maintained "the system which held together with the strictest logical connection." There were no peculiar views, no fads, nor fancies in his theology. Only the most beautiful symmetry. This does not mean that there was no freshness in his treatment of the great doctrines as he expounded them.

He throws fresh light on the difference between the dispensation under which man was by the fact of creation and the dispensation of the covenant of works.

He unifies the two forms of religion, that of nature and that of grace, with the idea of justification.

His teachings upon the existence of God are full and fresh. God's existence is not known by intuition, nor by a process of syllogistic reasoning, but by immediate

inference necessarily drawn from the primitive beliefs or faith of the mind.

His discussions of sin are powerful. He shows the exceeding sinfulness of sin, as pervading the whole mind, darkening the understanding, polluting the affections, perverting the will, and enslaving the soul to the lusts of the flesh and the dominion of the world. He shows how it is born with us; grows with our growth; strengthens with our strength; and so utterly alienates the heart from God that we can never be fit for His service without experiencing a new and spiritual birth. As has been said: "When he is analysing sin, he feels that he is handling a poison which has corrupted his own nature; and while his clear and subtle mind looks down into the depths, his own soul recoils with horror and disgust from what he sees there."

Over all his theological writings there is that mysterious thing called unction. There is a fervor, an ecstasy of emotion, a mantle of beauty and of grace, that make a mighty impression upon the soul as well as the mind of the reader. No wonder his former pupil, at the height of his own greatness, cried out: "The tradition of his extraordinary ability in handling the great doctrines of revelation, which is now kept alive by the gratitude and enthusiasm of his pupils, is doomed to fade, as they pass, one after another from the world. We are thankful for what remains of his writings, but nothing can reconcile us to the loss of what has perished, but the fact that it was all ordered by the wisdom of the great Head of the Church, who makes no mistakes. We have, in truth,

not much more than the foot of Hercules, and from this we may judge what the giant in his full proportions must have been."

5. Let us consider our scholar as an EDUCATOR. The time Dr. Thornwell spent as a pastor was very brief. Almost his whole life from graduation to his death was spent as an educator.

He held many striking theories as to education. In his letter to Governor Manning written when he entered upon the presidency of the College he brings these out as they concerned college education. He held that college education, as over against university, was designed to cultivate the mind without reference to any ulterior pursuits. It was to make *men*. Therefore, studies were to be chosen with reference to their influence in unfolding and strengthening the powers of the mind. It was important that the whole course of studies be rigidly exacted of every student. They should be subjected to catechetical examinations in the lecture room, and all must undergo the regular examinations of their classes.

As to the relation of the church to education he had this to say: "No one doubts the importance of religion as an element in education, and no one doubts that the church is a witness to God's truth. But that her commission to teach the gospel includes a commission to teach reading, writing and ciphering, is not so plain." Dr. H. A. White is my authority for the statement that later in Dr. Thornwell's life he declared that if the state schools should fail to give a religious education that the churches must undertake that work.

At one time he was hardly in favor even of theological seminaries. He wrote Dr. Breckinridge: "You yourself know that I am no great advocate of Theological Seminaries; but as the Church is wedded to them, I am willing, as the next best thing that can be done, to make them checks upon each other." And scarcely ten years later, we find him joining in steps for the revival and enlargement of Columbia Seminary, elected as professor of Systematic Theology, raising money for it, increasing its student body, and lifting it to the loftiest height that it has ever occupied.

He was a most gifted teacher. He taught as a tutor at Columbia, at Sumter, at Cheraw, in South Carolina College, and in Columbia Seminary. His teaching was everywhere with rare skill and increasing enthusiasm. Dr. Palmer gives a vivid picture of his method in the classroom at college, and concludes thus: "By question and answer, he led them down beneath the surface of words, and even of facts, searching for the principles which lay beneath the whole; and stimulated and aided in the work of reconstructing these again into harmonious systems of philosophy and science." His work as college president was most ably done. In every department of service here he wrought well. Through the power of his character and the magnetism of his person he molded and shaped mightily the characters of the students who passed under his influence while in the College.

Dr. S. H. Dickson of the Jefferson Medical College in Philadelphia in writing of him said: "He was as a

teacher, gifted with peculiar ability in the communication of knowledge, unexcelled in disciplinary prudence, and most exemplary in personal conduct and demeanor."

6. Let us consider our scholar as a WRITER. He did not like to write. To Dr. Breckinridge he wrote: "I have an aversion from writing, which makes it an intolerable burden. I have formed many a fine scheme, but find it almost impossible to overcome my mortal dislike to the pen. I can hardly bear to read anything that I have written. It fills me with loathing and disgust. I fall so immeasurably short of my own conceptions of excellence, that I become disheartened and chagrined. I am afraid, therefore, that I shall never produce anything beyond such occasional lucubrations as involve no responsibility except to truth." It was not quite that bad with him; but as compared with what he could have written and should have written, his words were almost prophetic. He wrote with remarkable purity and beauty. He drew from "the pure well of English undefiled." There was in what he wrote "a certain richness of expression, a courtliness of style, which can only be explained by the majesty of the thought, that disdained to appear in the dress of a clown." His published writings, during his life, were few. Two books only were published. They were *Arguments of Romanists, Discussed and Refuted* and *Discourses on Truth.* The first, which gathered up into one volume his lengthy discussion with Bishop Lynch, was published in 1844. A series of sermons delivered in the chapel of South

Carolina College was published under the second title.

There were also published: a sermon on the Vanity and Glory of Man, preached October 9, 1842, in the College chapel; a sermon on the Necessity of the Atonement, preached December, 1843, in the College chapel; a sermon on the Death of Calhoun, preached April, 1850, in the College chapel; a sermon preached before the Legislature, December, 1854; and a letter to Governor Manning on public instruction in South Carolina, 1853.

These, with a number of articles published in the *Southern Presbyterian Review* and other magazines and papers, make up the sum total of his published writings.

One of the ends sought in taking him from the presidency of the College to the professorship in the Seminary was that he might devote himself largely to authorship. But death came before this great work was half done.

The *Collected Writings,* edited by Drs. John B. Adger and John L. Girardeau in four volumes, were published some years after his death, and contain all that he left in such form as could be published.

7. Let us consider our scholar as an Ecclesiast. His biographer calls him the Ecclesiastical Statesman, and says that his death took from the councils of our Church her wisest statesman. In this he was doubtless correct.

Dr. Thornwell knew the principles that had gone into the organization of the Church. He knew the constitution of his own Church, its polity, its rules of order, and its laws. He knew thoroughly the parliamentary rules

by which deliberative bodies are governed, and especially those of our own Church. He was prudent, practical, positive, in his approach to any problem that faced a church court. So that he was in this, as well as other senses, a real master of assemblies.

We have considered him as an ecclesiastical thinker as he faced three great problems in the life of our Church —the matter of boards, that of ruling elders, and that of Romish baptism—and seen the large part he played; so we will not consider him further as a thinker.

As a debater he was well-nigh invincible. At the Assembly of 1845 his great speech on "the validity of Romish baptism" was unanswerable. In the great debate with Dr. Hodge at the Rochester Assembly, while Hodge carried the Assembly, many of the objections of Thornwell to the Boards were immediately obviated by resolution. Dr. Henry Ward Beecher wrote of him: "By common fame, Dr. Thornwell was the most brilliant minister in the Old School Presbyterian Church, and the *most brilliant debater* in its General Assembly. This reputation he early gained and never lost. Whenever he was present in the Assembly he was always the first person pointed out to a stranger."

He was elected moderator of the General Assembly at the meeting in Richmond, Virginia, when only thirty-four years of age. He was by far the youngest man ever called to that important office. His address on being conducted to the chair is said to have been a model—brief, eloquent, and to the point. He presided with grace and dignity, guiding the body as a skilled parliamentarian,

and yet keeping it ever aware of the presence of Christ in the power of his Spirit.

8. Let us consider our scholar as a PREACHER. Dr. Palmer gives a very fine picture of Thornwell the preacher as he first heard him in the First Presbyterian Church of Columbia. He pictures the preacher, the opening service, and then the sermon. He closes with these words: "As link after link was added to the chain of consistent argument, expressed with that agonistic fervour which belongs to the forum, the effect at the close was to overwhelm and subdue."

There seems to have been some difference of opinion as to his delivery. Dr. J. W. Alexander in his *Familiar Letters* writes: "His sermon was ill delivered, but nevertheless a model of what is rare, viz: burning hot argument, logic in ignition, and glowing more and more to the end." Writing to Dr. Peck he said of himself: "I never have made, much less *preached* a *sermon* in my life; and I am beginning to despair of ever being able to do it."

On the other hand, Dr. Addison Alexander wrote of his sermon before the General Assembly of 1856 in New York, that it was "as fine a specimen of Demosthenian Eloquence as I ever heard from the pulpit, and it realized my idea of what preaching should be."

He preached without notes and not memoriter as some supposed. He made ample and adequate preparation; and then preached extemporaneously so far as words and form were concerned. The length of his sermons was about thirty minutes except on very especial

occasions. On one occasion in his early ministry he forgot himself and preached for an hour and a half. Even then the congregation cried, "Go on," and he preached another hour. But there is no record of his ever having done this again.

Of the matchless beauty of the style, of the greatness of the subject matter, and of the powerful effect upon his congregations, there can be no question. During a great sermon before the General Assembly at Indianapolis, the whole congregation was melted into tears.

9. Let us consider our scholar as a MAN OF GOD. We have already seen something of this man's early spiritual conflicts. Out of these, by the gracious work of the Holy Spirit, he came to appreciate the completeness of his redemption by Jesus Christ, and of his salvation by faith in His blood. Henceforth he grew in grace as he grew in the knowledge of Jesus Christ.

His bosom friend wrote of him: "Dr. Thornwell ripened in holiness to the hour of his translation. His humility became more profound, his faith more abiding, his love more glowing, his will chastened into deeper submission."

Dr. Mullally wrote: "Probably the controlling element of his religious character was reverence for God. It was under the influence of this sentiment that he uttered the most thrilling denunciations of sin; that the cross inspired his noblest strains of eloquence; . . . and it was this that gave the promises of the gospel their highest preciousness to his heart."

In a notebook I find this passage about him. The name

of the writer I have lost. "That great Church is fortunate beyond all speaking, in having as its representative Theologian and Ecclesiastic a man of his type, ample in scholarship, profound in research, accurate in reasoning, conservative in temper and yet progressive in spirit; above all, saintly in life, the expression in character and devotion and intensity of consecration of that mighty system of doctrine which not only mastered his intellect, but moulded all the deepest springs of his innermost personality. And thus the Theologian was the Saint, who poured out through press and pulpit and professor's chair the combined stores of learning and genius and exalted saintliness." Amen and Amen.

II

John Leighton Wilson

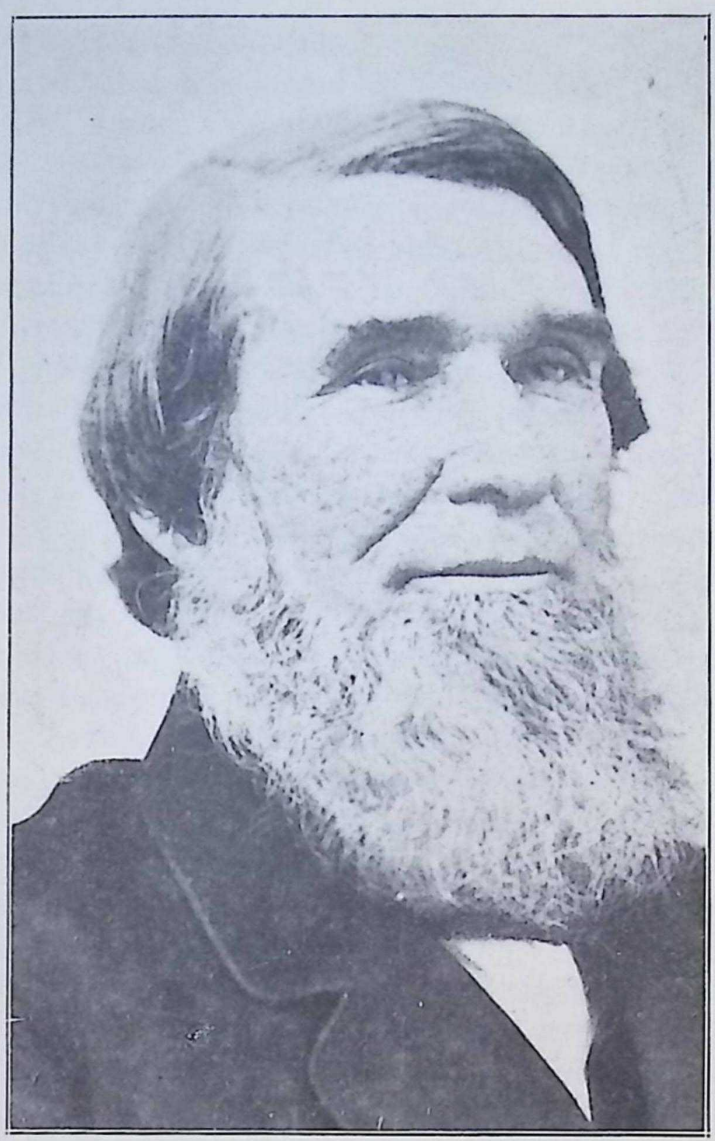
The Foreign Missionary

✠

IN the year 1734 a colony of Presbyterians came to South Carolina. Most of them were Scotch-Irish, though one family at least seems to have been of Welsh stock.

They settled along Black River in Williamsburg District. The names of many of those families are honored names in the Presbyterian Church of the South. Witherspoon, Frierson, Gordon, James, Wilson—the blood of all these flowed in the veins of John Leighton Wilson. Sturdy folk they were, who feared God and naught else. Two of Marion's finest partisan leaders bore the names of James and Gordon, and many of his bravest soldiers were from this stock. Godly folk they were, worshipping God, reading His Word, keeping His day, and bringing up their children in the nurture and admonition of the Lord. Hospitable folk they were, the latchstring always on the outside.

William Wilson, John Leighton Wilson's father, married Jane James. Her grandfather was Major John James, Marion's peerless leader of scouts. Her father was Captain John James, one of Marion's bravest captains. Dr. H. C. DuBose says: "J. Leighton Wilson was a Wilson in humility of soul, simplicity of life, loveliness of character, and consecration to the Church; but it was the James blood coursing through his veins that



JOHN LEIGHTON WILSON, D.D.

made him a Joshua to the Southern Church in her days of poverty and desolation."

To William Wilson and his wife was born on March 25, 1809, a son. They named him John Leighton. His home was on a farm in the lowlands of the coastal plain of the Atlantic. The country is level, interspersed with swamps through which flow sluggish creeks and rivers brown in color from the juniper and cypress trees. The higher ground was covered with great forests of long-leaf pine, one of the most beautiful of trees. The land when drained is fertile; and the people, with their slaves, lived in comfort though not in wealth. In a frame house, shaded by the beautiful oaks of that region, he grew up. This home was called Salem. Family worship was the daily rule in that home. Here he learned the Catechism; learned to obey those in authority; and learned to speak the truth and do his duty. When the Sabbath came he went with the family to old Mount Zion Church, where his father was a ruling elder. There he had been dedicated to God in baptism by his parents in infancy. There he heard the gospel preached in purity and power. And there at an early age he gave his heart to Christ, and took for himself the vows previously taken for him by his parents.

On the farm he learned how to work; in the forests he learned how to walk far and shoot straight; and in the streams he learned how to swim and fish. Like every other Southern boy, he learned early how to ride. And with it all he grew strong and symmetrical; broad of shoulder and deep of chest; tall, so that in mature man-

hood he measured six feet two inches in height.

Nor was his mind neglected. First as a child he went to the old log schoolhouse in the pines. Then to a school at Springville. And finally, in academic preparation, to Scion School at Winnsboro. And so thorough was his preparation that when he went to college he was able to enter the junior class.

What college should he attend was the serious question. South Carolina College was then cursed with Cooper's infidelity. So young John, eighteen years of age, was sent far North, to Schenectady, New York, to attend Union College under the presidency of the great and good Dr. E. Nott. Here he studied well and stood high. J. B. Adger, from his own State, was his warm friend. Long walking tours through the mountains were made during his summer vacation. He had charge of a Sunday school that occupied much of his attention on the Sabbath. He consulted Dr. Nott as to his life-work, for he was already thinking of the ministry, and was advised by him to attend Union Seminary in Virginia, which already, under Dr. John Holt Rice, was doing fine work in that year of our Lord, 1829.

However, he graduated and returned home with no well-defined plans of his own for the future; but with a God who had some well-defined ones for him, of which we shall see later.

Over at Salem Church, the neighboring church to the east, his uncle, Rev. Robert Wilson James, was preaching. Preaching not only to his white congregation but also to the slaves "who flocked in great numbers from

the large plantations on the river to hear his preaching." With this uncle he lived and under him he studied for the next year. As Dr. H. A. White well says: "The zeal of this consecrated man of God, most probably, first kindled in young J. Leighton Wilson's soul the desire to give his life in behalf of the spiritual welfare of the colored race."

In the autumn of 1830 he went to Mount Pleasant, opposite Charleston, to teach. The path of duty was still not clear. Spiritual doubts clouded his soul. Then God sent "a Presbyterian clergyman by the name of Osborne" whose preaching, Wilson wrote, "is plain, pungent and zealous." God sent Drs. Leland, McDowell, and Palmer, and Mr. Gildersleeve for a short meeting. And young Wilson wrote home, "These four ministers are very precious to me indeed." The depths of his soul were stirred. He had a new and clearer vision of the face of his Master. And as Paul asked, "What wilt thou have me to do," so he asked; and the answer came. In January, 1831, he entered the theological seminary at Columbia, South Carolina. His life had been given to the gospel ministry.

Of his life at Columbia Seminary space forbids our saying much. The Seminary was just beginning, and he belonged to its first graduating class. There were six members in that class. Drs. Goulding and Howe, both of blessed memory, were his professors. Of his ability and success as a student we find no record. He continued his work as a Sunday-school superintendent, working in what he termed in a letter "my sandhill Sunday

School." But of his earnestness in prayer there can be no question. His letters are aglow with his zeal and interest in prayer. And fifty years later in a notable Semicentennial Address at the Seminary he said: "If the speaker ever knew what consecration to God meant, it was while he and this venerable father [Dr. Howe] were kneeling in prayer in the foundation-room of the Seminary building. To his memory, even in the deepest wilds of Africa, that southwest corner room has always been a place of peculiar sanctity."

While at the Seminary the subject of foreign missionary work was brought to his attention by his friend J. B. Adger, then a student at Princeton. There seems to have been a deep interest in the cause at Columbia Seminary, for one half of his class offered for the foreign field. He gives, in a letter to a sister written at that time, some of the reasons that led him to become a foreign missionary. They were: the honor of being sent as an ambassador from the King of kings to the nations of the earth; the fact that God had been so gracious as to make all of his own immediate family the subjects of grace; and "because there is more to be done in those places where the Christian religion is unknown."

His choice of Africa as a field may be traced back, as suggested above, to that year spent with his uncle when he saw him preach to those crowds of slaves who had come from Africa. Dr. Adger, writing sixty years after of Dr. Wilson's reasons for choosing Africa, thinks that the facts that it was so much neglected, and that so many of its dark-skinned children were held in bondage here,

and the desire "to exert some reflex influence upon the Christian people of his native state" influenced him in his choice.

He volunteered to the American Board that then represented all the Protestant Churches of America. When Dr. Wisner, one of the Secretaries of the American Board, wrote him in reply to his letter volunteering to go as a missionary and requesting to open up a new station in Africa, he said: "Am glad to have the evidence that you have made up your mind that, Providence permitting, you will be a missionary, and that you will go to Africa, on a mission to which country, by young men from the Southern States, my heart has been for some time set."

On September 8, 1833, Harmony Presbytery met at Mount Zion, his home church. The main matter of business was to ordain the young student, who had been previously licensed by presbytery at Walterboro in the spring of the same year. Crowds usually attended presbytery, but this was a new and outstanding event, the ordination of a foreign missionary. So a great throng was present on this occasion. His uncle, Rev. Robert Wilson James, preached the ordination sermon, and his revered Professor Howe delivered the charge. That afternoon he preached in the grove to the Negroes on the subject of missions. Of that service he wrote: "Afterwards an old colored man, eminent for piety, came to me and said he believed it was in answer to his prayers that I was going to Africa, and that he would add to his prayers one dollar (he is very poor) for the spread of

the gospel in that country. There was an immense number present and deeply interested in the exercises of the day. When I was done preaching they came up one by one to shake hands with me, but their weeping and sobbing became so wild and disorderly, that I was compelled to take leave before I had told the tenth part 'good-bye'. Such scenes affect me not a little."

The American Board sent him, soon after his ordination, to the West Coast of Africa to select a location for the proposed mission. Liberia was then being colonized by freed slaves sent back to Africa. Wilson was offered the governorship of the colony, but told those making the offer that he was looking forward to too great a work in preaching the gospel to turn aside to a mere civil office. The Maryland Colonization Society was preparing to plant a new colony at Cape Palmas, near the southern border of Liberia, and the plan of the Board was to start a mission at the same place, if upon examination it seemed suitable. The voyage was a long and rough one. When they reached Liberia he visited a number of places, including Monrovia, and pronounced Cape Palmas by far the most suitable place for the location of the mission. The Maryland Society purchased a tract twenty miles square for their colony. And the natives there urged the coming of the mission.

Wilson prepared a full report for the Board, discussing: "the social status of Western Africa, the vice of its inhabitants, the prevalence of polygamy, the dialects of the land, and the relation between the interior and maritime tribes." The return voyage was much quicker and

more pleasant. He reached Boston in April, 1834. A full report, both written and oral, was presented to the Board. That body accepted his recommendation and established the mission at Cape Palmas.

In May, 1834, he was united in marriage to Miss Jane Elizabeth Bayard, of Savannah, Georgia. She was a descendant of General McIntosh, of Revolutionary fame, and a cousin of Dr. Charles Hodge of Princeton. He had heard much of her while at the Seminary, through mutual friends. He had gone to Savannah mainly to see her; and had first seen and overheard her on Sunday morning in Sunday school teaching a class of Negroes. Their acquaintance speedily grew into love, and after a few months they were engaged. She is said to have been tall, graceful, gentle, very attractive, and of rare prudence. Their marriage was a most happy one. And she was to him, through all vicissitudes, a rare helpmate.

In October, 1834, they went to Cape Palmas to begin the mission there. The voyage over occupied thirty days. The other members of the station went later. The situation of the station was most beautiful. The ocean was on the south. A salt lake eight or ten miles long was on the east. To the north stretched a plain of grass through which wound a stream. While to the west were seen the native villages. Fair Hope they called it. "As beautiful a location as the eye could desire to rest upon," Mrs. White wrote of it. But death lurked there. In those jungles near by were the germs of the dread African fever. Mr. and Mrs. Wilson were repeatedly racked with that fever, and several times were near death's door. In

eight years they saw at least eight of their fellow workers die.

They were compelled to witness almost constant strife between the Negro colonists and the native Africans. And their safety was repeatedly endangered through their bickerings and battles. Wilson made a number of long and dangerous journeys into the interior, was in peril repeatedly from slave dealers and cannibals, and yet seemed to accomplish little through those journeys.

But he accomplished much during those eight years at Cape Palmas. He reduced the Grebo language to writing and published a grammar and dictionary of that language. He translated the Gospels of Matthew and John and six or eight small books into Grebo. He secured a great and wholesome influence over the natives. He educated more than a hundred young Negroes. And he organized a church of forty members. This work when he left Cape Palmas he turned over to the missionaries of the Protestant Episcopal Church.

While at this station he saw the failure of the colonizing scheme to Liberia. The thirty slaves his wife inherited were set free and sent to Liberia. These speedily lapsed into barbarism and were lost sight of. They sank back into the gulf from which they had come. He believed in the emancipation of the Negroes, but recognized that "immediate and universal emancipation" at that time would prove a curse, as "all Negroes are not ready for freedom, and would be worse off in that than in their present condition." His own two slaves were entailed, and he found grave legal difficulties in their

emancipation. He proposed to the Board in Boston to take them and educate them, but this the Board declined to do. He refused to have them sent away, "without both their own and their mother's consent." And though he made out "certificates of freedom" for them, they refused to leave and always remained there. John, one of the two, was their right-hand man during the war, hiding their horses in the swamps, and carrying a load of provisions from the farm to Columbia, after it was burned, to feed the needy there. The fact that he emancipated these Negroes caused some of the extremists in the South to regard him as "a rampant abolitionist," while the fact that they declined to leave the plantation led the abolitionists of the North to denounce him as "a vile slave-holder." The fact that he had even this nominal connection with slaveholding was made the occasion of repeated and vicious attacks, not only upon him, but also upon the Board. He offered to resign, but the Board loyally stood by him, though it cost them much in the way of diminished income.

The location of the station in Liberia was so unhealthy and so unsatisfactory in other ways that in 1842, after a thorough examination by Mr. Wilson, the mission was ordered transferred to the Gaboon. This new location was eleven hundred miles east of Cape Palmas. When the station was moved, Mrs. Wilson returned to the United States for rest and the restoration of her health, much depleted by her stay in that torrid and sickly region.

He reached the Gaboon on June 22, 1842. The native

people gave a hearty assent to the planting of the mission. King Glass, the ruler, became a firm friend. A site was secured, high and commodious native buildings were erected, and the work of the mission was begun. His work on the Gaboon, that lasted for ten years, was a remarkable one. He mastered the Mpongwe language, being able to preach in it after nine months' study, and reduced it to writing. He prepared and published both a grammar and dictionary of the language. He translated considerable portions of the Scriptures; published a volume of simple sermons, a small hymnbook, and various elementary books. He further studied and learned the Batanga language, and published a vocabulary and phrase book of that language.

He preached over a large extent of country, to great crowds, having some twenty places where he preached more or less regularly.

He faced the great curse of strong drink. Of this he said: "The great day of account may reveal that the number of the victims of intemperance in Africa greatly exceeds those of the slave trade." He was able to limit to a considerable extent the ravages of this curse in the regions where he labored.

He wrought mightily in suppressing the slave trade. He studied this problem in all its relations. Its history, its methods, its horrors, its location, all became an open book to him. And when a strong effort was made in England to withdraw the British fleet because of its ineffectiveness, he prepared a paper of clearness and power, which he sent through a wealthy merchant of

Bristol to Lord Palmerston, the Premier of Great Britain. The Premier had an edition of ten thousand copies printed and distributed. This paper showed what had been done, what could be done, and what should be done. Lord Palmerston informed Mr. Wilson that after the publication of his article all opposition in England to the retention of the African squadron ceased. Of this paper Dr. Wilson wrote later when he introduced it as a chapter in his book *Western Africa*: "The following article was written and published in England a few years since, with the view of counteracting efforts that were then being made to withdraw the British squadron from the coast of Africa, under the allegation that nothing had been effected in the way of putting an end to the slave-trade. It comprises all the information on the subject that the general reader will care to have. . . . The writer has the satisfaction to know that the article contributed essentially to bring about a change in the mind of the British public, and most of his suggestions were adopted by the Government, and resulted in putting a decided check to the traffic. . . . The system by which it was so extensively carried on in former times has been broken up."

As a naturalist he won wide renown. He became a member of the Royal Oriental Society of Great Britain, and on subjects connected with the fauna and flora of Africa became an established authority. His main contribution to natural history was his discovery of the gorilla, the largest known anthropoid ape. The first skeleton of this animal secured for scientific study was one

presented by Dr. Wilson to the Natural History Society of Boston. It was a young friend and student of Dr. Wilson's, Paul du Chaillu, who followed up the discovery, and was the first white man known to have killed the ferocious and much-feared animal. The writer recalls as a boy reading with deep interest Dr. Chaillu's account of this animal named by Dr. Wilson, gorilla. "The underbrush swayed rapidly just ahead, and presently before us stood an immense male gorilla. He had gone through the jungle on all fours, but when he saw our party he erected himself and looked us boldly in the face. He was nearly six feet high, with immense body, huge chest and great muscular arms, with fiercely glaring large gray eyes, a hellish expression of face, which seemed to me like some night-mare vision. Thus stood before us the king of the African forests."

Dr. Wilson gave to literature a book that Livingstone pronounced "the best book ever written on that part of Africa." It is called *Western Africa.* It gives the history of that part of Africa, so far as it can be known—its geography, including climate, natural divisions and scenery, products, flora and fauna; its ethnography, naming the tribes and peoples and describing their customs, dress, and social conditions. It also contains a full description of the religion of the people. After this study of geography and history, there are closing chapters on the slave trade; the languages of Africa; Christian missions in western Africa and a powerful chapter on the duty of white men in connection with missions to western Africa.

Though seemingly endowed with a constitution of iron, that constitution finally threatened to give way under the strain of Africa. He had endured that dreadful climate for nineteen years. In 1852 he returned to America with a serious liver trouble. The doctors, both in Boston and New York, decided that he must not think of returning to Africa. After a summer spent in the mountains of western Pennsylvania, he returned to South Carolina, and spent the winter with friends and relatives in Sumter District.

Harmony Presbytery sent him as one of its commissioners to the General Assembly of 1853, which met in Philadelphia. "When the report on Foreign Missions was read before the Assembly he made the principal address." The Presbyterian Board of Foreign Missions at this Assembly asked for a much-needed third Secretary. Providence seemed clearly to answer that request. Here was a man familiar with the work in the field, hailing from the South that had no representative on the staff of the Board, who had shown great executive skill in his field, and had just delivered a masterly address before the Assembly. He was elected Secretary, obtained a release from the American Board, though they protested his going, and formally took up his duties in September, 1853. He accepted the place and the work because he thought that Providence called him there; but his heart was in Africa, and there he would rather have been. Dr. DuBose says: "The writer when not ten years of age, remembers hearing his mother say: 'Dr. Leighton Wilson lives in New York in a house of nine

rooms, provided with every comfort and convenience, but he says he would rather be in Africa,' in a thatched native cottage built at a cost of $80."

Dr. Wilson's work with the Board in New York was many-sided. He was Recording Secretary. Mr. Wm. Rankin who was treasurer of the Board for forty years says of his work: "From the first he was the Recording Secretary of the Board, and these records are an enduring memorial." He was editor of the *Home and Foreign Record,* published by the Board. "It was a laborious task and performed with alacrity." He did some of the work of a Field Secretary, visiting churches, presbyteries, synods, and General Assemblies, and delivering addresses of great dignity and power. Of one of these addresses, before the Synod of Alabama in 1857, Dr. C. A. Stillman wrote: "The large audience was melted into deep emotion, and could scarcely retain their seats." His contacts with the foreign missionaries were very helpful. He did little of the corresponding with them, but when they were home on furlough, many of them were guests in his home in New York, where they were entertained by him and Mrs. Wilson with unbounded hospitality. Their letters make mention of the kindly hospitality and sweet spirit of peace and love that home displayed. The influence he thus exerted was potent and powerful. He did much of the work of a Candidate Secretary. Each year he visited some or all of the Seminaries, to keep the claims of the foreign field before the students, and to secure recruits from their ranks. A distinguished leader writing years afterward of one of

these visits to Princeton Seminary said: "The impression, left indelibly engraved on my mind, took its original form from a casual remark made in my hearing, shaped afterwards by more than fifteen years of intimate fellowship and co-working into its permanent form, viz., 'Dr. Wilson was the wisest and best man I ever knew'." But others besides students were reached for the foreign field. Through Dr. Wilson's influence his family physician, Dr. J. C. Hepburn, heard the call of Japan, and went there for a wonderful work as teacher, preacher, doctor, and translator. And others were led to go through his personal influence. Dr. John D. Wells wrote of his work on the Board: "He was a wise, strong, consecrated man, filling a large place as Secretary of the Board after filling a large place as missionary in Africa."

But the storm of civil strife was brewing here in our land. Early in 1861 he said to Dr. J. J. Bullock, "I pray God to avert the storm and save us from the hands of civil war; but if it comes, my mind is made up, I will go and suffer with my people."

He attended the General Assembly of 1861. There he saw the "Spring Resolutions" adopted. He knew what the Southern churches and presbyteries would do when this political paper reached them. So he resigned as a Secretary of the Board, bade its members farewell, settled his accounts in full, disposed of his home in New York, and returned to his old home in South Carolina "to suffer with his people." He rented a small farm near his old home, and made the little farmhouse his home

during the four years of the war. Dr. Charles Hodge sadly said of his going: "Our wisest man is gone out from us."

Forty-seven presbyteries separated from the Northern Church under the lash of the Spring Resolutions. Dr. Wilson promptly took steps to conserve the interests of foreign missions among the churches and presbyteries that had come out. He gathered at once a group of brethren, ministers and elders, in Columbia to devise a "temporary plan for conducting this work." This group met in June. In August representatives from a number of the Southern presbyteries came together in the Atlanta Convention. This body advised Dr. Wilson to continue the work he had already begun in raising money for the support of missionary work among the Indians, and to visit and direct that work. In October he made such a visit, took counsel with the missionaries, and addressed the Choctaw Council. In December a General Assembly, made up of representatives of the forty-seven Southern presbyteries, met in the city of Augusta, Georgia. The first regular order of business of this Assembly after its organization was "the hearing of a report by Dr. J. Leighton Wilson on the subject of Foreign Missions." The Assembly faced the great duty of foreign missions bravely. "Surrounded by a cordon of armies, in a country itself on the point of being one of the world's theatres of most terrific war, the church quietly looks forth on the world as its field, and quietly, fearlessly, and earnestly prepares for its present and its future labors." It swept away under the resolute guidance

of Thornwell the unscriptural machinery of boards and replaced it with a simple committee directly responsible to the General Assembly, and acting only as its executive agent. It accepted the call of the work among the Indians as the only work it could then do. It lifted the vision of the Church to the future, when it hoped to go forth to China, Japan, India, Siam, and especially to Africa and South America with their peculiar claims. And it closed the series of resolutions with that great passage that I will quote in part: "Finally, the General Assembly desires distinctly and deliberately to inscribe on our church's banner, as she now first unfurls it to the world, in immediate connection with the headship of our Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature', regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."

Dr. John Leighton Wilson was elected Secretary of Foreign Missions, and the Committee was located at Columbia, South Carolina. The newly elected Secretary was grandly equipped to rightly mold and properly launch the work of the new church. His eight-years' experience with the Board in New York had shown him how to plan and improve the inner working of the Committee. His experience on the field had shown him the things to be sought and the things to be avoided in the establishment of new missions and new stations abroad, and how to deal with the workers in the field. He was heartily in sympathy with the desire to plan all the ma-

chinery of the new church "according to the pattern shown in the mount." With it all, he was, as Dr. T. C. Johnson finely says, "A man of massive virtues, profound sagacity, practical methods, great executive ability, fruitful piety, and marked consecration to the cause of missions." He cared for the Indian Missions through the dreary and discouraging years of the war, except when prevented by the blockades and barriers of armies.

In 1863 the work of Domestic Missions was likewise placed upon his shoulders. And a little later the task of evangelizing the army was laid upon him. He did it all wisely, sanely, heroically, until the Confederacy fell.

When the War Between the States ended in 1865, there seemed little left save faith and hope. The cities were, many of them, in ashes. The farms were desolate and deserted. The currency of a nation was waste paper. Military despotism strove in every way to place the heel of the black upon the neck of the former master. Following the wreck and ruin of war, came the greater curse of the "carpetbag" era. As Dr. DuBose finely wrote: "The fathers had fallen asleep, the generation of young men who had escaped the sword had missed a collegiate career, the theological seminaries were closed, the colleges had lost their endowments, few were left to lead in public prayer, and the songs of Zion were sung by mourning women."

Above this desolation towers a great figure. Both Home and Foreign Missions were for a time under the care of Dr. Wilson. "In the Southern Synods no one has

ever equalled him in the power for good he exerted, and we believe it is impossible in the future for any man to obtain the position of commanding influence that he exercised during the ten years following our civil struggle," one wrote. He gathered the discouraged churches into groups. He secured for them ministers of the Word. He raised and disbursed the funds necessary to support them. Sustentation, church erection, and later evangelism, alike felt his fostering care. The region west of the Mississippi especially appealed to him and was helped by him. With love and tact and untiring toil he builded the waste places of Zion. When he turned over the Home Mission work in 1872 to his colleague, Dr. Richard McIlwaine, it was in a splendid condition of efficiency and organization.

But his great work was for the cause of Foreign Missions. Story upon story, the Church, guided by this wise master builder, erected the great structure of our Foreign Mission work. First came the Indian work that was already going on within our bounds. Next came the work in China, begun by Rev. E. B. Inslee, and to which went one half of the first graduating class of Union Seminary after the war. Messrs. Houston, Helm, Stuart, and Converse went out largely at the call of Dr. Wilson. Miss Christina Ronzone, a teacher in his home, went back to her native land, Italy, through the influence of Dr. Wilson, to labor in and with the Waldensian Church there, and to found our third mission. Rev. H. B. Pratt and family went out in 1869 to the United States of Colombia, where our fourth mission was kept

up until 1878. Two noble men from the class of 1869 of Columbia Seminary, Messrs. Morton and Lane, went out to found the Mission to Brazil. They were largely influenced in going by the words of Dr. Wilson to the Columbia students. This was our fifth mission. In 1873 Rev. A. T. Graybill and wife organized the Mission to Mexico, founding there our sixth mission. The same year the Greek Mission was taken under our care, with Rev. M. D. Kalopothakes and several colleagues as our missionaries. This made our seventh mission. And in 1885, the year that Dr. Wilson laid aside the task, the Mission to Japan was founded as our eighth mission.

As far back as 1865, our Assembly had directed: "The Executive Committee of Foreign Missions is especially authorized to direct their attention to Africa as a field of missionary labor peculiarly appropriate to this Church, and with this view, to secure, as soon as practicable, missionaries from among the African race on this continent, who may bear the Gospel of the grace of God to the homes of their ancestors." And in 1881 the Assembly authorized the Executive Committee to establish a mission in Africa whenever in their discretion the way was made clear. But the longing of the great heart who had given so much to Africa, to see a station there, was not to be fulfilled while he was here. It was not until 1890, four years after Dr. Wilson's death, that Lapsley and Sheppard founded on the Congo our ninth mission.

Dr. Wilson visited the missions in Indian Territory and Brazil with great profit to them and the cause.

Every phase of his work as Secretary was well done. He visited the Seminaries, and by his addresses and personal interviews secured many recruits. His judgment of men was in the main excellent. His reports to the General Assembly were able, clear, and satisfactory. The addresses that he delivered to our church courts were strong, noble, and convincing. His dealings with the missionaries in the field were very satisfactory. They loved him, trusted him, and enjoyed much his regular letters. His judgment was excellent and he made few mistakes. He secured, in spite of the poverty of the land, generous gifts to missions. Over and over again in time of need, he went to the larger churches with a special appeal and rarely failed to secure large offerings. And thus, in the day of small things, he laid broad and deep foundations on which our present magnificent Foreign Mission work stands sure. He toiled on at the work, that had been moved from Columbia to Baltimore in 1876, until his strength began to fail. In 1884 he declined reelection, on the ground of failing health, but the Assembly again laid the burden upon him, with words of confidence and affection. But the next year he insisted upon being relieved, closing his letter with these words: "The undersigned cannot bring this communication to a close, brief as it is intended to be, without expressing to this venerable body, and through it to the Church at large, the profound gratitude he feels for the kindness and confidence that have been extended to him during all those years that he has had the principal charge of this great cause. The remembrance of this will

be the chief solace and comfort of his remaining days." The Assembly thanked him in warm words for his great work. They relieved him from the burdens and responsibilities of the office, but they kept him as Secretary Emeritus with a salary. And so, one morning in the fall of 1885, he came into the mission rooms at Baltimore, told his colleagues that he must lay down his work, bade them a cheerful and affectionate farewell, and with firm tread passed out of the room to take the train for his old home in South Carolina.

Dr. Wilson stamped his influence indelibly upon the Foreign Mission work of our Church. I have written to a number of our leaders in Foreign Mission work, asking them to give their opinion as to the leading principles controlling those who have charge of that work. From their answers I have selected the five that seemed to the most of them to be distinctive and controlling in that work. And every one of the five was held, taught, and used by our first great Secretary.

1. Christ is the head of the church. And growing out of this supreme fact is the dominant duty of loyalty to Him; a loyalty that means obedience to his last command; a loyalty that recognizes that every true church of Christ is by virtue of its very organization a missionary society; and a loyalty that should make every member recognize that he is under solemn covenant to help in the carrying out of the great commission. It was in response to Dr. Wilson's first report to our Assembly that the resolutions were adopted from which I have already quoted. They inscribed on our Church's banner

in immediate connection with the headship of our Lord his last command. This was the great end of our Church's organization. Long before Dr. Wilson had written: "Foremost among the arguments is the command of our Saviour: 'Go ye into all the world and preach the gospel to every creature.' And if we go forth with singleness of purpose, in reliance upon the promises of Him who hath commanded us to go, we need have no anxieties for the final result."

2. The pre-eminent duty of the church in its Foreign Mission work is the preaching of the gospel. Education, medicine, printing, all forms of social service, important as they are, take a subordinate place to evangelism. In the first manual for Foreign Missions, Dr. Wilson gives as the foremost duty of the missionary: "His business is to preach the gospel." In his great book *Western Africa* he writes: "If the tribes of Africa are not reclaimed from their ignorance and idolatry by the preaching of the Gospel . . . I solemnly believe that they will be left to all the misery of perpetual heathenism." And he says this in connection with a discussion of the benefits of the suppression of the slave trade, of modern commerce, of mechanical and agricultural arts, and schools, "except as they are brought forward as the handmaids of a preached Gospel." No wonder our present Foreign Mission Manual so finely says: "The great end of missionary life and service is the preaching of Christ and Him crucified to the non-evangelized peoples. All forms of missionary work must be subordinate to this end."

3. The leadership of the Holy Spirit must be sought

and followed in our Foreign Mission work. His guidance is of absolute necessity and must be continually sought in prayer. Dr. Wilson believed tremendously in prayer. In his letters he often called his loved ones to prayer for Africa. At the first Assembly he secured the call "for a concert of prayer, to be held on the first Sabbath of each month in all our churches." In 1880 it was at his request that the Assembly recommended "that the last Wednesday of October be observed as a day of prayer for the continuance and increase of the success of our mission work." In a letter about the Shanghai Conference he says: "The opening sermon by Mr. John, on the necessity of the Holy Spirit, was much to my liking. I think there is a great tendency among missionaries to rely too much on the ordinary machinery for promoting evangelistic work, and too little on the Holy Spirit, who alone can build up the Kingdom of Jesus."

Born in prayer, nurtured in prayer, it is no wonder that those in charge today "recognize by prayer the leadership of the Holy Spirit in this work." And that a circle of prayer by every member of the Committee begins every Committee meeting, and they spend from a half hour to one hour in prayer seeking the guidance of the Spirit.

4. The importance of placing upon the native Christians and church the task of saving their own people and land should be recognized. As one of our Secretaries well says: "The structural aim of our missions is the establishment of an autonomous church. This means self-leadership, self-government, self-support and self-

propagation." For all of these things Dr. Wilson stood, and all of these things he stressed. Even of Africa he wrote: "All that we can reasonably hope to accomplish will be to give Christianity a firm footing there, to train up men on the ground who may be relied upon to carry the glad tidings of salvation to the darker and more remote corners of that great continent." In his first manual for Foreign Missions he provided that: "The missionary shall not become the settled pastor of a church, but shall establish native pastorates over all such churches, as soon as suitable persons can be found." So also he should "aid in establishing a Presbytery when the native churches are prepared for it." The reason for educational institutions as a part of our Foreign Mission work, Dr. Wilson held, and our Church has ever since held, is to provide an educated native ministry and a Christian leadership in all the walks of life.

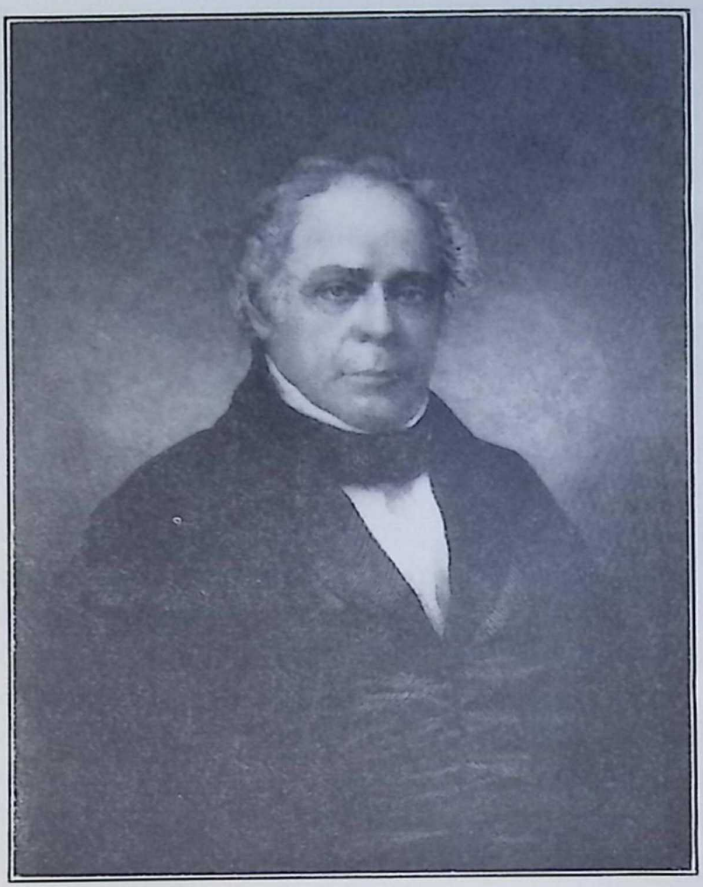
5. Obedience to Christ's command in Foreign Mission work is the hope for the Church itself here at home. A disobedient church cannot expect the blessing of Christ upon its own life. As the Assembly at Augusta, largely under Dr. Wilson's influence, said: "Obedience to Christ's last command is the indispensable condition of her Lord's promised presence." . . . "And is the only thing which in connection with the love of Christ can ever sufficiently arouse her energies and develop her resources, so as to cause her to carry on with the vigor and efficiency which true fealty to her Lord demands, those other agencies necessary to her internal growth and home prosperity." Dr. Adger wrote of him shortly

after his death: "I know it was also a leading motive with him in devoting his life to Foreign Missions to exert some reflex influence upon the Christian people of his native state, in extending and deepening their interest in the spiritual condition of their slaves."

Thus we see how the influence of this man is woven into the very warp and woof of our Foreign Mission work. What Dr. R. L. Dabney wrote years ago is still true: "The church to this day is feeling the sacred influence of Dr. John Leighton Wilson in her foreign missionary work. Its wonderful power and progress are largely the result of his teachings, his sustained energy and statesmanlike plans."

Under the oaks of his old home, surrounded by loving friends, Dr. Wilson lived until July 13, 1886, when he fell on sleep. A vast assembly followed him to his last resting place. His lifelong friend, Dr. James Woodrow, preached the funeral discourse.

And the General Assembly of the next year left this record: "Like a shock of corn fully ripe, he was gathered into his Lord's garner, leaving behind him a name whose fragrance is as ointment poured forth. As long as the history of the church shall be preserved, the memory will be cherished of his massive virtues; he moved before us with his heart of oak, a great leader of the sacramental host of God's elect. With joy that he was spared so long to the Church on earth, with joy that he has been gained to the Church in glory, this Assembly pauses for a moment to drop a tear for their own loss, upon his grave."



DANIEL BAKER, D.D.

III

Daniel Baker

The Evangelist

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ONE of the strains that have gone into the making of our Southern Presbyterian Church is the English Puritan.

Many of the New Englanders were Puritan-Presbyterians. These afterwards became Congregationalists, and modified the Congregationalism of New England in many places.

A colony of Puritans from Devon, Dorset, and Somerset in England came to Massachusetts in May, 1630, and founded a town which they called Dorchester. In 1695, a colony from this place, having with them Rev. Joseph Lord their minister, sailed south in two small vessels, and arriving at Charleston, South Carolina, sailed up the Ashley River and founded the town of Dorchester, near the site of the present town of Summerville.

In 1752 because of the unhealthiness of the site, and the lack of sufficient land, three of the colonists were sent to Liberty County, Georgia, where they secured a grant of about thirty-two thousand acres. One of these colonists was named William Baker. The rest of the colony followed in 1754.

They founded the Midway Church there, a church

that probably sent out from its membership more ministers than any church in the United States. Thomas Goulding, Charles Colcock Jones, and many others came into our ministry from this church. William Baker and William Baker, Jr., were both deacons in this church.

On August 17, 1791, there was born to William Baker, Jr., a son whom he named Daniel. The mother died when he was an infant. The father died when he was eight years old. Of the orphan lad's childhood we know little. An aunt, beloved, tenderly cared for him. He has left in the journal that he wrote in his later years a few memories of his early years. This tells of his days of sorrow over his father's death, and gives a touching dream of his mother's coming back to him.

Another, who knew him as a child, gives the picture of the little boy of eight, trudging behind his two older brothers and two older sisters, carrying the heavy lunch pail in which they had carried their lunch to the school, two miles away.

In that journal we have the vivid picture of the lad of fourteen, seated upon a bale of cotton on a cart, riding to Savannah, thirty-five miles away.

Here he labored as a clerk in a store for three years. Then he entered the employment of a firm of cotton factors. His work in both places was satisfactory. But the country lad was learning city ways rapidly. He came to neglect prayer, to forsake the church, to break the Sabbath, to indulge in various forms of worldliness, not at once, but slowly and by degrees. Then the providences of God manifestly came upon him. He narrowly

escaped shooting himself on a hunting trip. He was almost drowned while bathing in the Savannah River on the Sabbath. A serious sickness brought him to death's door. Finally from the pulpit of the Independent Church he heard Dr. Kollock announce the sudden death of a very wicked companion with whom he had been playing cards only a night or two before. Memory waked. He perhaps recalled the dream of his angel mother; or another dream of waking in hell. He resumed prayer, took up again his Bible, sought peace. And that he might find it, he desired to enter the gospel ministry. But how could he enter? He was nineteen years old, had scant education, and no money. How could he overcome these difficulties? A visit from his brother brought the news that the pastor of Midway Church, having gone North, and passed through Hampden-Sidney, had written back that Dr. Moses Hoge, the president of that college, had asked concerning any worthy young man who sought to enter the ministry and could not for the lack of means, and had offered to aid such. Baker's determination was quickly made. He secured release from his employers, obtained about one hundred dollars from his father's estate, and promptly went to Hampden-Sidney, traveling there by way of Baltimore, to which place he went on a sailing vessel.

He entered Hampden-Sidney College July 1, 1811. Dr. Hoge received him into his own home. He soon became despondent because of overwork. The fear that he had committed the unpardonable sin was driven away by the truth shown to him that the very fact that

he was concerned was proof positive that he had not committed that sin. And the fear that he would never make a preacher was dispelled by the thought that if he could never please a white congregation there were a host of Negroes in the land who needed the gospel.

He united with the church, a step that he had previously neglected, and took up bravely and well his work for Christ. He rapidly became a leader in Christian work in the College. A praying society was organized to work and pray for the ignorant Negroes. And some of the most godless of the students were led to Christ by him.

The war with Great Britain at this time much interfered with the work of the college at Hampden-Sidney, so he determined after two years work at Hampden-Sidney to go to Princeton to complete his course. He entered the junior class there in 1813.

Religion was at a very low ebb when he entered the College. Out of one hundred and forty-five students there were only six Christians. Four of them agreed, at Baker's suggestion, to meet daily for prayer. The next session they began a weekly prayer meeting for a revival in the College. A day for prayer and fasting having been called for by President Madison, the four decided at Baker's suggestion to spend the day visiting from room to room, talking with the students on personal religion. This was the beginning of one of the mightiest revivals that Princeton has ever known. Eighty were deeply convicted and more than fifty were soundly converted. Prominent ministers, noted missionaries, distinguished

bishops, and college presidents were the fruit of the blessed work of grace.

In 1815 he graduated with honor. Instead of entering the Seminary at Princeton, as he had hoped and expected, he went to Winchester, Virginia, to teach in the Female Academy there, and to study theology under the Rev. William Hill.

His theological course was almost a joke. Mr. Hill, as soon as he had his young student safely in the harness "exhorting," went off on a visit, and stayed four months leaving him in charge of his two congregations in Winchester and in Smithfield, fifteen miles distant. He had given the student Butler's Analogy as his only textbook, to which Baker himself added a thorough study of the Shorter Catechism and Bible. Religion in Winchester was in a very low state. So the young supply began active pastoral visiting, and organized both a prayer meeting and Sunday school, with very gratifying results.

On March 28, 1816, he was married by Dr. Moses Hoge to Miss Elizabeth McRoberts, of Prince Edward County. His marriage was very happy and richly blessed.

At the fall meeting of Winchester Presbytery, in 1816, held in Leesburg, Virginia, he was licensed to preach, though the presbytery, because of the negligence of his teacher, hesitated, and was loath to license him. One thing that I never heard of elsewhere resulted from his delivery of his popular discourse. A wealthy man in the congregation attributed his conversion to that sermon.

Just after his licensure he went on to Alexandria, and preached for Dr. Muir there. His preaching produced a deep impression, and at once there began one of those true revivals of religion that followed his preaching all through his life. He was called as assistant pastor to Dr. Muir, but declined.

The church soon after split because of dissensions, and he was called to the Second Church that grew out of the division, but prudently declined.

A little later, in 1817, he was called to the pastorate of Harrisonburg and New Erection churches in Rockingham County, Virginia, and accepted the call. Lexington Presbytery ordained him on March 5, 1818. He taught there as well as preached. Gessner Harrison and Henry Tutwiler, who afterwards became distinguished professors, were among his pupils there. His work both as teacher and preacher was richly blessed.

In 1820, "having taken a missionary tour in the western part of Virginia, the tour seemed to be so interesting and successful, that . . . I began to have a hankering after a missionary life." It was the work to which God had manifestly called him and he could not long be contented in a settled pastorate. So though he had endeared himself much to his people, he resigned his pastorate in 1820.

Lexington Presbytery sent him to the General Assembly of 1820 in Philadelphia as a commissioner. From his journal we learn that he intended to make Philadelphia his starting point, "not knowing precisely what ground I should occupy."

He first visited Washington, D. C., and preached for several weeks for the new and struggling Second Church there.

He then visited his wife's home in Prince Edward County, Virginia, and his own former home in Liberty County, Georgia. He received calls at about the same time from the weak and struggling Second Church, Washington, and the strong and wealthy Independent Church, Savannah. He accepted the former, and on the pittance of a salary of $600.00, he began his work in the nation's capital early in 1821. To eke out his meager salary, he wrote as a clerk for six hours each day in the Land Office, much to the detriment of his work as minister.

Many distinguished men attended upon his ministry in the little mission church. John Quincy Adams and Andrew Jackson, both afterward presidents, were pewholders and attendants. His work grew and prospered. There "was a deep and quiet religious impression among the people, and a large accession to the membership of the church." Still his seven years in Washington seem to have been the least fruitful of his whole life. The strain upon him of the double task was too great, and when at last the position in the Land Office was discontinued, and shortly after the call to the Independent Church in Savannah was renewed, he accepted the call.

His work in Savannah began in 1828. The church was the largest in the city, containing "a great portion of the wealth and intelligence of the city." The building cost $120,000, a large sum for that day, and was a rarely beautiful structure. The people were kind, considerate, and

devout. But there seemed not much success from the highest spiritual standpoint. Then there came a turning point in his ministerial experience.

On August 10, 1830, "not satisfied either with myself or the state of things in the church, I took Payson's Memoirs in my hand, and going out early that morning, I spent nearly the whole day in a distant graveyard, engaged in reading and fasting and prayer. I knew not that a single individual had been awakened under my preaching for six months past." That day marked an epoch in his life. The channels that had been clogged by self and sin, restraining the work of the Spirit in the life, were opened by grace.

In a week there began a mighty work of grace in the proud and fashionable church of which he was pastor. Calls came to him from every direction to hold meetings. Precious revivals followed his preaching at Gillisonville, Grahamsville, and Beaufort, in South Carolina, and other points. Great crowds attended these services, and more than two hundred were converted and united with the various churches. Family prayer was established in almost every home, and almost a score of young men sought the gospel ministry.

He had made up his mind to resign his regular pastorate and enter upon evangelistic work, but how to live upon the salary of $600.00 which was offered him as evangelist by the Synod of South Carolina and Georgia was a problem. Just then the people of Beaufort, as a thank offering for the meeting, sent him a gift of nearly a thousand dollars. He took it as God's answer to his

problem, and promptly resigned the pastorate in Savannah, in 1831. The next two years were spent in evangelistic work in Georgia, Florida, Alabama, and North and South Carolina. The synod paid him no salary, but "passed appropriate resolutions," and recommended him to the churches in its bounds. His success, he wrote, was "far beyond my most sanguine anticipations."

Meetings were held in Midway, Darien, St. Mary's, Augusta, Athens, Macon, and other points in Georgia. He preached at St. Augustine, Tallahassee, Monticello, Quincy, and Mariana, in Florida. He was at Montgomery and other points in Alabama. The main places where such meetings were held in South Carolina were Walterboro, Columbia, Camden, Cheraw, Winnsboro, Laurens, Newberry, Pendleton, country churches in Abbeville and Union Districts, and Nazareth Church in Spartanburg District. A few meetings were held in North Carolina, but the names of the places are not given in his journal.

During these years he would locate his family in some convenient place, go on a preaching tour of two or three months, and then return for a short rest. On one of these tours he held twelve meetings in twelve weeks, and the average number of conversions in these meetings was forty-five. He averaged during the entire two years two sermons a day, and the total number of conversions was more than twenty-five hundred. In many of these meetings the men converted were largely in the majority, and these were often the leading men in the community. One writing of one of these meetings seems to have

aptly described them all. He wrote: "Never have I seen more deep and general interest on any occasion. All secular business seemed for the time to be laid aside and forgotten. Religion appeared the all-ingrossing subject of thought and conversation; all denominations, laying aside their sectarian prejudices and peculiarities, were united as the heart of one man in prayer and in pointing anxious sinners to the Saviour. We felt that the Spirit of God was present of a truth. While Christians were rejoicing with a joy unspeakable and full of glory, weeping sinners, by scores, were seen crowding to the anxious seats and inquiry meeting, with the pentecostal cry, 'What must we do?' "

Early in 1833 he started to Ohio. For some reason, that is not made clear in his journal, he had desired for some time to locate there. As they traveled overland an accident happened to one of their vehicles, near Charlotte Court House, Virginia. While having the vehicle repaired, he accepted an invitation to preach on Sunday. Out of that service grew a meeting that was richly blessed. Invitations to conduct meetings crowded in upon him. Briery and Rough Creek churches in Prince Edward County, Clarksville and Oxford, North Carolina, and many other places were visited. "I entered," he wrote, "upon an unbroken series of protracted meetings in Virginia which lasted for one whole year. Thus the apparently accidental breaking of a shaft led me to hold a series of protracted meetings, in which, I suppose, something like one thousand persons were in the judgment of charity soundly converted."

At the end of the year in Virginia he went on to Ohio, and located his family first in Lancaster and then at Springfield. Good meetings were held at both these places. But other meetings failed. Efforts to reconcile Christians at variance were in vain. "We had to lament," he wrote, "that the sins of the professed people of God had prevented richer blessings." He was most unhappy in Ohio. "Finding myself," he said, "in the midst of rabid Abolitionists, who poured almost unmeasured abuse upon my southern friends, I felt myself, as it were in a nest of hornets. Although I was myself no slaveholder, yet I was no Abolitionist. I verily believed that the relation of master and slave was recognized in the Bible, and that ecclesiastical bodies have no right to legislate upon the subject." So he was rejoiced to receive an invitation to carry on mission work in Kentucky. And in the autumn he moved to that State.

Here he held meetings at Danville, Lexington, Shelbyville, and Frankfort. Following the meeting at Frankfort he was called to the pastorate of that church. This call he accepted, and became the pastor in 1835.

Here he remained for two years. In his own church, to the convicts in the penitentiary, to mission points in the country, he preached incessantly. During this time presbytery secured three months of his time for protracted meetings within the bounds of presbytery. So successful were these meetings that when the reports came in to presbytery in the spring one half of the additions to the churches of presbytery were from his labors during those months.

Failure of the Frankfort Church to pay his salary regularly led him to leave that church and accept a call to Tuskaloosa, Alabama, to which place he removed on March 6, 1837.

He remained at Tuskaloosa for a little over two years, and the church grew, eighty-one being added to the church during that time. But still his greatest work was the evangelistic. He held meetings at Marion, Gainesville, the Old Valley Creek Church near Selma, New Orleans, Louisiana, Columbus, Mississippi, and a number of other places with rich blessing. From his journal comes this unique and interesting item: "We had a very pleasant synodical meeting. The preaching on the occasion, also, was much blessed. Hopeful converts, twenty-four. One of them, a gentleman of high respectability, has written me an exceedingly interesting letter, closing with these words: 'In the hour of death I think I shall see you, sir, as your finger ran over the precious promises in the third chapter of John.'" The writer is not sure, but this must have been the meeting of synod at which order was taken that Rev. Daniel Baker should do all the preaching during the meeting of synod.

His attention was called by Dr. John Breckinridge to the great spiritual needs of the Republic of Texas, so he resigned his pastorate in July, 1839, to go to Texas as a missionary. His support then was pledged by Tuskaloosa Presbytery. His family remained in Tuskaloosa.

Before starting for Texas he held a meeting at Wilkesbarre, Pennsylvania. Here were sixty converts, and the day he left there were one hundred and thirty inquirers,

"and the interest seemed to be spreading and deepening every day."

When he started for Texas, he went in his usual leisurely way, by stages. He held meetings at Florence, Tuscumbia, Courtland, Memphis, and Mobile, with, as he wrote, "the cordial approbation of the Committee appointed by Presbytery to superintend and direct my movements. In each place there was a pleasing work of grace," the conversions averaging about twenty-five at each meeting.

He went from Memphis to New Orleans by boat, and from that place to Galveston, Texas, by ship. He reached the latter place on February 26, 1840. In Texas he visited many points, looking up the Christians, and preaching wherever opportunity offered. Meetings were held at Independence, Chrisman's Settlement, and other places. After many hardships, he returned to New Orleans in June of the same year.

We have rather meager accounts of Mr. Baker's work, and no very clear records of his movements, during the next eight years of his life. He seems to have spent about a year in evangelistic labors in Alabama, Tennessee, and North Mississippi. Then sometime in 1841 he became pastor at Holly Springs, Mississippi. The church was small and weak, so that he reserved part of his time for those evangelistic tours in which he was so much blessed.

In 1842 he made such a tour in Middle Tennessee. Meetings were held in Nashville, Pulaski, Denmark, and other towns there. An elder in the Nashville Church

writing long after said: "Nearly one hundred were brought into the church as the fruit of this man's faithful labors. The great glory of this work of grace was it's genuineness and permanent effects on the church. It's influence is felt to this day, not only in the First Church in Nashville, but also through all that city."

In 1843 his evangelistic tour was in East Tennessee. Knoxville, Baker's Creek, Leesburg, Kingston, Columbia, and other places were blessed by his presence. On this tour he held a meeting at or near Washington College, and was at that time offered the presidency of the college.

In 1844 his preaching tour was in Mississippi. Here meetings were held at Vicksburg, Jackson, Brandon, Canton, Camden, Franklin, and Yazoo City; and he preached at Lexington, Raymond, Richland, Benton, and other towns. This tour lasted for more than two months, and he was rained out at almost every place he preached. For this reason the results were most meager.

In 1845 his preaching tour seems to have been in Missouri, though the absence of dates in his journal makes it difficult to be certain. Here he held meetings in St. Louis and St. Charles. He received calls to both places, and desired to accept the latter, but the opposition of his people was so great that he gave up the idea of going.

In 1846 very probably occurred a tour of which he speaks with much zest. Rev. Angus Johnson, a co-presbyter and a very zealous brother, wished Mr. Baker to visit certain very destitute places in Mississippi with him and "do all the preaching he might require," offering

to pay him one hundred dollars for the month's work. Mr. Baker accepted and went with him "through canebrakes and regions of country where scarcely the form of any preacher had ever been seen before." Of the trip he says: "Brother Johnson was a pretty hard master, but I did not fly my contract. I preached many sermons, and I hope many precious souls were converted."

In 1847 his evangelistic trip was through the "Western District of Tennessee." This lasted only five weeks. On this tour he preached fifty-nine long sermons, besides numerous exhortations. There were sixty conversions, and "twice sixty brought under awakening influences."

His preaching in Holly Springs was not doing much good, he felt. Recent letters had brought before him anew what a great and promising field Texas was for missionary effort. Therefore, in June, 1848, he resigned his pastoral charge, and leaving his family in Holly Springs, started for Texas.

He reached that State on June 25, landing at Port Lavaca. At once he plunged into the evangelistic work so near his heart. He held a meeting at Indian Point, formed a flourishing Sunday school, and organized a church there. Until December he spent the intervening months in hard missionary and evangelistic labors. In the section bounded by Port Lavaca, San Antonio, Austin, and Galveston, he labored with tireless energy. In perils of Indians, in perils of wolves and panthers, in perils of rivers, in labors many, he toiled on. Churches were organized, and Sunday schools and temperance societies were started. Wherever in town or country he

could gather a congregation, large or small, there he preached.

He returned to Holly Springs to his family. The church at Galveston, Texas, called him as pastor, and he accepted the call, going there in the winter of 1849, and being joined by his family in April. At this time he received the degree of Doctor of Divinity from Lafayette College, Easton, Pennsylvania.

His labors at Galveston were blessed, but the larger mission work pressed upon him. So when at the fall meeting of presbytery it was decided to establish a Presbyterian college in Texas, and he was placed on the committee to move in the matter, and the Board of Missions at the same time called him to be their General Missionary in Texas, he resigned his charge and at once took up the twofold work. He gave the rest of his life to the founding of Austin College and to evangelistic work.

In his evangelistic work he went to Huntsville to hold a meeting. The meeting was a successful one and he was very much delighted with the town. He told the citizens of the movement for a college and they held a town meeting and subscribed eight thousand dollars "for the erection and support of a College by the Presbyterian Church, at or within a mile of Huntsville, Texas." The charter was drawn and adopted by presbytery and granted by the Legislature; and the movement was really on. The charter was signed by Governor Wood on November 22, 1849. The first meeting of the trustees was held in Huntsville, April 5, 1850. Present, "Daniel

Baker," and nine others. On April 6th, he was appointed Permanent General Agent, and at once began his work. He wanted a college mainly to secure an adequate ministry for Texas. "Despairing of efficient aid from the old States," he wrote, "I think we must raise up preachers amongst ourselves." As we are told in his Life, "the one idea of the founders of Austin College, that for which they wept, and prayed, and toiled, and gave of their means, was that it might be an institution wherein there might be raised up for Texas, generation after generation, a native ministry."

Six tours, occupying in whole or in part as many years, did he make, collecting money for the new college.

The first, in 1850, was mainly in the cities of the North and East. After leaving Houston and Galveston, he went to New Orleans, thence up the Mississippi River to Natchez and Memphis; on to Cincinnati, Philadelphia, New York, Brooklyn, Baltimore, Washington, Wilmington, North Carolina, Savannah, Augusta, and Mobile. He was gone from home nine months, preached hundreds of sermons, secured over four thousand dollars in money, and land that turned out to be worth over twenty-five thousand dollars. During this tour he held a meeting in Wilmington, North Carolina, in November, 1850, that lasted eight days and was most richly blessed.

In April, 1851, he started upon his second tour. This time he was gone only four months. He visited Vicksburg, Jackson, Yazoo City, Memphis, St. Louis, Clarksville, Nashville, Louisville, Frankfort, and Baltimore.

On this tour he attended the General Assembly of 1851, at St. Louis. He collected for the college four thousand dollars on this trip.

In February, 1852, he started upon the third of these tours. He passed again through Mississippi and stopped at Canton and Columbus. He visited Tuskaloosa Presbytery at Gainesville. From there he journeyed east to Charleston, South Carolina, where he attended the General Assembly of 1852. Liberal gifts were made, after the Assembly, at Charleston and Columbia.

Then he found the way that best suited him to raise the money. Begging, as he termed it, was becoming very distasteful. So he would go to a church, hold a week's meeting, secure a great spiritual blessing for the church in revival and conversions, and then let the church officers take an offering for his college. Writing from Sumterville, South Carolina, he said: "How pleasant it is to follow the bent of my inclinations, and in this way not only do much good in winning souls to Christ, but in this way also more effectually promote the object of my agency. Had I been recreant to my ministerial vows, and lost the minister in the agent—I am satisfied I should not have succeeded one-fourth part as well."

The finest evangelistic work he ever did, and the best collecting, was under this plan. Thus he went to Sumterville, Bishopville, Mount Zion, Williamsburg, Indiantown, Midway, Mars Bluff, Darlington, Marion, and one other church in South Carolina. In the ten there were three hundred and fifty conversions in about three months' time. And the gifts to the College were over six

thousand dollars. The series of meetings closed in October, 1852.

In February, 1853, he started upon his fourth tour for the College. He knew now where to go and how to work to get the finest results, not only in money raised, but better still, in souls saved. He visited his old home church, Midway, in Georgia; Beaufort, Winnsboro, and Horeb, in South Carolina; and Salisbury, Charlotte, Davidson College, Rocky River, Philadelphia, Poplar Tent, Providence, Concord, Steele Creek, Statesville, and Morganton, in North Carolina. It was probably the greatest revival season that North Carolina has ever known. Eleven meetings were held in the State and there were over six hundred conversions. Three fourths of these were men and boys, and a majority grown men. More than six thousand dollars came as freewill offerings from those churches for the College.

In April, 1854, he started upon his fifth tour. He went as President-elect of the College. Rome, Dalton, and Cartersville, in Georgia, were blessed by his message. Anderson, Good Hope, Greenville, Upper Long Cane, Newberry, Fairview, Willington, and other places, in South Carolina received outpourings of the Spirit. Eight months of tireless work, more than seven hundred conversions secured—and of these three hundred young men—and thousands of dollars given gladly by joyful hearts to the cause he represented, marked this tour.

A longer stay he made at home this time, building up the affairs of the College. And then in February, 1856, he started upon his last evangelistic tour for funds. Some

unnamed points in Louisiana were reached. Tuskegee and other points, in Alabama, heard him. Then he went on to the General Assembly in New York. Meetings were held with blessed results at Hampden-Sidney College and the University of North Carolina.

But the white-haired evangelist was not so strong as of yore. His voice rang clear, his step was firm, but there were certain dizzy spells that he did not understand. Back home he went, toiling for the College, making long evangelistic tours in East Texas, and other parts of the State, still seeking for souls—still trying to secure more money to plant a college to train men who would seek for souls.

And finally he went to Austin, to see what Texas—legislative Texas—would do for his plan. While he worked and strove there, the last sickness came. In the arms of his son, he lifted his eyes to heaven. "Lord Jesus, into thy hands I commend my spirit," fell from his lips. The faithful servant was at home with his Lord.

* * * * * *

What manner of man was this who so wrought? One who knew him well said of his appearance: "In person he was about the middle height, of moderately full habit, with a fair complexion, very clear, intelligent blue eyes, and black hair."

Guileless, artless simplicity was the chief feature of his character. Tireless energy marked his whole life. His faith never faltered. His love for his Lord was a master passion; and his lover for his fellow men, especially his converts, was deep and true.

Pre-eminently he lives before us as *the* Evangelist of our Church.

1. No other minister in our Church has ever preached so widely. Every State in the South heard the gospel from his lips. In some instances, every section of the State was blessed by his preaching and presence. In his journal mention is made of one hundred and sixty-five places at which he held meetings. And in many instances he speaks of a tour without specifying the places he visited on that tour.

2. No one has excelled him in the fitness of his preaching to lead souls to Jesus Christ. As a student he wrote in his diary: "O may I never become a cold, lifeless, sentimental preacher, but may I imitate the zeal of a Whitefield, the tenderness of a Hervey, the affection of a Baxter, and blend all with the pure, sound, evangelical principles of a Doddridge."

His texts were admirably chosen. They gave great themes. Psalm 104:1: "The Greatness of God." Daniel 5:27: "The Sinner Weighed and Found Wanting." Philippians 2:6-77: "Christ the Mediator." II Peter 1:1: "Precious Faith." John 6:44: "The Duty of Coming to Christ." Exodus 8:10: "The Danger of Procrastination." Such texts and themes were potent and powerful. His sermons were prepared with great care and labor. One who reads the two volumes of his *Revival Sermons* will see that these were most carefully prepared. And he is said to have had five hundred such sermons. The thoughts were so logical and so well fixed in his mind that he preached with ease and freedom, and usually

without notes. One who heard him in the great meeting in Tallahassee wrote: "His sermons were prepared with great labour and care, and the maner of uttering every sentence thoroughly studied. They were not exactly committed to memory, but every thought was so well fixed and arranged in his mind, that it was never omitted nor introduced out of it's proper place. His sermons had consequently all the order and compactness of written discourses, with the ease and freedom of extemporary appeals." The series that he would use in a meeting were fitted to touch every feeling of the human heart.

He preached the Word. Of his great series of meetings in South Carolina in 1854 he wrote: "If my preaching was crowned with a remarkable blessing, I believe that one reason was this: Bearing in mind that the 'Word of God', and not the word of man, is quick and powerful, I was as a man of one book, and that book the Bible."

He preached the great doctrines of our Church faithfully and fearlessly. One writing of the meetings in Harmony Presbytery said: "I am free to say that I think the religious movement among us is due mainly to plain, frank, undisguised presentation of these great doctrines in their own solemn Scripture attire." And a pastor wrote of the same series: "The doctrines of our Church — the divine sovereignty, election, total depravity, vicarious atonement, and efficacious grace, were prominently exhibited. The most melting effective discourse, probably, was from the words (John 6:44), 'No man can come to me, except the Father, which hath sent

me, draw him'. Great stillness and solemnity characterized the large assemblies." And these doctrines were preached with such love and tact that "a beautiful and cordial union prevails; Presbyterians, Methodists and Baptists commingled their tears under the droppings of a sublime Calvinistic theology." He preached supremely Christ and Him crucified. How he felt as to the importance of this theme can be seen from his letters. Writing to one of his sons, a young minister, he said: "My son, whilst others make a parade of learning, and boast of their knowledge of German literature, be it your praise that in scriptural language, and with simplicity and power, you preach Christ and Him crucified, as the world's last and only hope." And again he wrote: "Remember, my son, this saying of your father, that the sermon that does not distinctly present Christ in the beauty and glory of his mediatorial character, is no better than a cloud without water, a casket without a jewel, a shadow without the substance or the body without the soul." "You ask why my preaching is so much blessed. If it will throw any light upon the subject, I will tell you that my plan is incessantly to preach Christ and Him crucified." And again he said in a published article: "Taking the hint from an inspired Apostle, I made Jesus Christ, and Him crucified my constant theme." And as a result of this, in an article written just after his death this statement was made: "It was a rare thing in the history of his labours, for nearly thirty years past, that he visited any place, where he was not permitted to witness the immediate fruits of his preaching in the professed

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conversion of sinners." He preached with unction and mighty power.

3. The methods that he employed were sane and Scriptural. He never entered a field except upon the pastor's invitation, or in the absence of a pastor, the session's invitation. While there, he carefully sought the pastor's wishes, advice, and co-operation. He let the pastor and elders adopt the methods most approved in their own congregation, having no set measures to thrust upon them. He first sought to rouse the Christians to a realization of their duty, and to see and remedy their coldness and neglect. And roused and revived he sent them out to pray for individuals and to win them through personal work.

He urged prayer upon the Christians. Sometimes he held sunrise prayer meetings. And when interest developed he gathered the Christians together for intercessory prayer. "If there was any special sin prevailing in the church, or if there were dissensions, he would aim, in a very delicate and prudent manner, to remove these obstacles in the way of the desired blessing." Early in his ministry he gathered various groups in the section in front of the pulpit for exhortation; but later he preferred having them in the lecture room or some other room. Here he gathered the Christians, the children, the young men, the young women, the mothers, and later the unconverted. Sometimes he gathered the Christian business men in some convenient room downtown. To all of these classes he brought earnest exhortations suited to them. When there came a real spiritual interest among

the unconverted, he gave them invitations to come forward or kneel or stand where they were for prayer. This was sometimes in the main auditorium, but he much preferred giving such invitations in the inquiry room, to which at the close of the main service he invited all interested Christians and unconverted to go. Here he could make clear and plain the way of life, and personally lead the unsaved to Jesus Christ. He deprecated emotionalism and mere excitement, and sought to keep his meetings free from all those evidences of animal excitement that have so often brought reproach on revival services. In 1835 he wrote this: "Generally silence and solemnity reigned in our public and social meetings; and cases of disorder and extravagance have been very rare. In about eighty revivals of religion, averaging thirty converts each, I do not suppose there were more than eight or ten cases of outcries; and in nearly all of them order and stillness were immediately restored, by simply repeating this beautiful passage of Scripture, 'The Lord is in his holy temple, let all the earth keep silence before him.' "

His methods seem in every way to have been above reproach. His supreme method was to preach a pure gospel of grace, holding up the Saviour who, if the sinner would only repent and come to Him in faith, would forgive all his sins and save him with a mighty salvation.

4. He believed in personal evangelism. He was ever ready to speak in public or private the good word for Jesus, and lead men to Him. As a student at Hampden-Sidney he led some of his fellows to Christ. At Prince-

ton with three others, on the President's fast day, he visited many of his friends and spoke, as Dr. Green wrote, "privately and tenderly on the subject of religion." And so he spoke all through his ministry—now to the girls in the Winchester School, now to the soldier on the frontier, now to the eminent jurist, now to the humble slave, trying to lead them to Christ.

5. He believed in and used prayer as a powerful factor in evangelistic work. His was a life of prayer.

As a little motherless lad of eight he remembered going out into the cornfield and praying. When perhaps fourteen years of age, under conviction, he tells how "I went out into the grove, and resolved that if I perished, I would perish at my Saviour's feet. If I did perish I would perish praying. I went out in great distress, I returned with great joy. In prayer my mind experienced a sweet relief." At Hampden-Sidney, he organized a "praying society" with three others, to pray for the students and to pray with and for the Negroes near the College.

At Princeton he organized a similar group, of which Dr. Green writing to the trustees of the College about the great revival there said: "The few pious youth who were members of College before the revival, were happily instrumental in promoting it. They had, for more than a year, been earnestly engaged in prayer for this event."

In the hour of death "he lifted his eyes to heaven, and exclaimed, in the serene exercise of a perfect faith, 'Lord Jesus, into thy hands I commend my spirit!' " And in

the life of sixty years, between the child praying in the cornfield and the saint praying on his deathbed, lay a life of continued prayer. He sought to lead the Christians to pray in every meeting he held. He led the inquirer to the mercy seat. And he tried to impress upon the young convert the necessity of prayer to victory.

6. He was blessed in being used of God in most wonderful revivals, in which God's people were richly blessed and very many souls were saved. No church was ever the same after a visit from him; and more than twenty thousand souls were hopefully converted under his preaching.

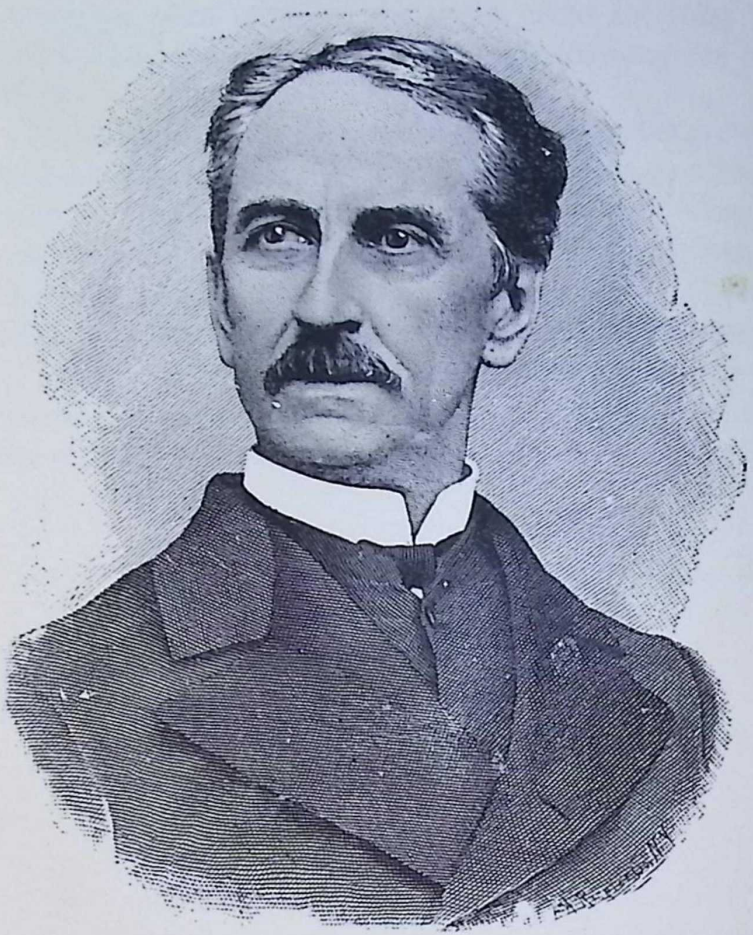
Time fails to tell the full story of even the most wonderful of these revivals. He was mainly responsible, humanly speaking, for the great revival at Princeton, from which came thirty ministers, many of them distinguished, two promiment bishops of the Episcopal Church, one president of a college, and other famous workers and missionaries. Through him came the great meeting in the Independent Church, Savannah, that melted the ice of that great church, added more than one hundred to its membership, and one hundred and fifty to other churches in the city, and completely transformed the life of that church.

He preached at Beaufort, South Carolina, and several hundred joined the Episcopal and Baptist churches. Two bishops and ten other ministers entered the ministry of the Episcopal Church from that meeting. Six lawyers became ministers. The parish church had to have its seating capacity doubled. Family prayer was established

in almost every home in the town. And for years the moral and religious tone of the whole community was lifted.

He preached at Providence Church in North Carolina, and three thousand gathered in the grove on Sunday to hear him, and more than a hundred converts were received into the church. From one end of our Church to the other, this flaming Evangelist passed, holding up the blood-stained cross. Only eternity will measure his work.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."



MOSES DRURY HOGE, D.D., LL.D.

IV

Moses Drury Hoge

The Preacher

✠

In the early nineties, two seminary students went from Union Seminary, then at Hampden-Sidney, to a meeting of the Synod of Virginia. They went to see the workings of the synod, and to hear some of the great men gathered there. It was their good fortune to hear the greatest preacher of the synod. One of the students was from the Southwest and had never heard this speaker before. The preacher arose in the pulpit, six feet in height, spare, graceful, straight as an arrow. His neck was long, and as he looked out over the congregation, seemed to become longer. His shoulders were sloping, and belied the muscular strength of the man. His head was finely formed and gracefully poised. His brow was high and nobly molded. His eyes were gray, and seemed to change as he spoke to dark blue and even black, almost flashing fire under the stress of emotion. His nose was Roman and well formed. His mouth was large, mobile, and expressive. Over it was a close-cut moustache, dark and slightly tinged with gray. His chin was strong, evidencing firmness but not stubbornness. Alert, quick, graceful, he was a most impressive figure.

After a brief silence, during which he studied the large congregation intently, he announced his text. The text was: "The wicked are like the troubled sea, when it cannot rest." As he pictured the restless sea the impres-

sion was vivid. And as he passed to picture the restless hearts of men, in their anguish and need, the hearer found himself leaning forward, gripped intensely by the power of the speaker. Who was the preacher of the hour?

Moses Drury Hoge came from a true apostolical succession of great preachers. His father was Samuel Davies Hoge, preacher and professor, who died in his young manhood, before his power came to maturity, and of whom it was written even then: "As a pulpit orator, he lacked only voice and physical strength to have ranked with the first preachers of his age."

His grandfather was Moses Hoge, President of Hampden-Sidney College; great teacher, but greater preacher. Of whom John Randolph said: "That man is the best of orators."

His maternal grandfather was Drury Lacy—"Lacy of the silver hand and the silver tongue," a fervent, strong, and eloquent preacher. Uncles, he had, who were great preachers. John Blair Hoge, of whom it has been written: "He was probably the most brilliant preacher in Virginia," and of whom Dr. Foote says, after picturing vividly the impression made by a tremendous sermon preached before synod at Fredericksburg in 1816, "probably no one that heard that sermon ever forgot either the man or the subject," was an uncle. James Hoge, gifted preacher and pastor for fifty years of the First Presbyterian Church of Columbus, Ohio, was another. Drury Lacy, second of that name, pastor of Newbern and Raleigh churches, and President of Davidson College, was still another.

A man with such blood in his veins could not help being a great preacher. Dr. Peyton H. Hoge wrote: "The older ministers of Virginia used to say that a sermon composed by Moses Hoge and delivered by Drury Lacy would be the masterpiece of pulpit eloquence; which thing was yet to be; but not in that generation." And which thing came to be when their grandson, Moses Drury Hoge, preached with marvelous eloquence and power.

His father was Samuel Davies Hoge. His mother was Elizabeth Rice Lacy. He was born on September 17, 1818, at Hampden-Sidney, where his father was professor and vice-president of the college. When he was two years of age his father moved to Ohio, where he was for three years pastor of the church at Hillsborough. His voice failing, he became in 1823 professor in the University of Ohio at Athens. In 1826 he died, after a lingering illness. Mrs. Hoge was able to keep the family together in Athens for eight years. They owned the home, and had some means besides, which with boarders from the college, and the mother's fine management, provided for their support. Young Moses was a bright youth, successful in his studies, a great reader, and, as his sister wrote, "sensible and thoughtful beyond his years." When he was fifteen years of age in 1834 the home in Athens was broken up, because of loss of boarders through trouble in the college, and the need of finding a school for his sisters. The family moved to Columbus, Ohio; and Moses was sent to his uncle, Dr. Drury Lacy, in Newbern, North Carolina. A mere lad, small for his

age, his mother saw him ride away, mounted on a large horse, for the five-hundred-mile trip to the ocean. Through Kentucky and Tennessee into North Carolina, he rode, drenched by rain, at times scorched by fever, until he finally reached his uncle's home. Here he was soon restored to health.

In Newbern he prepared for Hampden-Sidney College. An excellent preparatory school, in which he paid his way by teaching primary classes, gave him his school preparation. But the refined social life of the quaint old town polished the youth; the fine library of his uncle enriched his mind; and the influence of his noble uncle stabilized and molded the impetuous lad. Of that uncle he afterward wrote: "He is without doubt the best specimen of a man I ever saw; frank, generous, sincere, affectionate." Two years of this preparation, and in the fall of 1836 young Hoge entered the junior class at Hampden-Sidney College. William Maxwell was president. The chairs were filled by such men as John W. Draper, the distinguished author of *The Intellectual Development of Europe;* Francis H. Smith, the first superintendent of the Virginia Military Institute; Robert C. Branch, the gifted linguist, and others.

The young student gave himself to ceaseless toil. From five in the morning until ten at night, there was almost incessant work. "I am now trying to make up for lost time by hard study," he wrote his brother. But he realized his deficiency in the elementary branches of study. He felt that he could best make up this deficiency by teaching these branches. So he dropped out of college

for a year and taught in Granville County, North Carolina, at "Red Hill," the home of Mr. Andrew Read. Here during the winter of 1837-1838 he taught in a log schoolhouse, while faithfully making up his deficiency in the lower branches. In May, 1838, he made a profession of faith and united with Shiloh Church in Granville County. He took this step with deep emotion. He wrote: "It was with fear and trembling that I took my seat with the Lord's professed followers." That fall he returned to Hampden-Sidney and completed his college course. He won the first honor and was the valedictorian of his class. Not only was he the leading student, but he was regarded by his fellows there as a brilliant and powerful debater and most promising orator.

The following session he spent as tutor in the College, teaching with success the preparatory department. In the fall of 1840 he entered Union Seminary to study for the ministry. Dr. Peyton H. Hoge in his splendid life of Hoge says that he made "the grounds of a call to the ministry to consist in fitness for the work, the good to be accomplished, and the need for properly qualified ministers." His entrance upon his work here was saddened by the death of his noble mother, whom he loved deeply and tenderly.

At Union he sat at the feet of a notable group of teachers. Dr. Geo. A. Baxter, as professor of Systematic Theology, seems to have impressed him most profoundly, both as teacher and preacher. At the seventieth anniversary of the Seminary, Dr. Hoge said of him: "It has been my privilege to hear many of the most distin-

guished divines in our own and in foreign lands. I have heard few who surpassed Dr. Baxter in argumentative force, in pathos or in pulpit effectiveness." Dr. Samuel L. Graham, he already knew and loved. Dr. Francis S. Sampson, the author of the splendid commentary on Hebrews, was at the beginning of his fine career as teacher. Dr. Samuel B. Wilson came, while he was a student, to a long and useful service.

Of his career at the Seminary as student we know little. But his promise as a preacher became widely known. He was called, upon graduation, to several different fields. But upon the advice of the faculty he accepted the call to become the assistant to Dr. Wm. S. Plumer, pastor of the First Presbyterian Church of Richmond. And after being licensed in Lynchburg in October, 1843, he took up his work in Richmond early in 1844.

Dr. Plumer, whose assistant he became, was one of the great leaders of the Presbyterian Church. He had held the church true to its historic Calvinism in doctrine and Presbyterianism in polity in the trying New School schism in 1838. Of their relationship Dr. Hoge said at the funeral of Dr. Plumer, nearly half a century later: "During all the years since our acquaintance commenced there was never a ripple on the smooth current of our intercourse—an intercourse characterized by kindness, consideration and encouragement on his part; by reverence, devotion, and affection on mine."

Dr. Plumer was anxious to build up the church in that part of the city west of the capitol. The only church in

that section had gone with the New School, and that was the part of the city that was rapidly growing. So after a brief time, during which the young assistant divided the services with Dr. Plumer at the First Church, a chapel was built in the western part of the city. The site selected was on Fifth Street, near Main. Too far west some thought, but the venture was made and succeeded.

The young preacher was successful from the first. He preached in the morning and afternoon, instead of evening. And for fifty-five years those afternoon services of his were an institution in the City of Richmond.

He returned to Prince Edward and brought back with him Miss Susan Wood as his bride. Of the return to Richmond he wrote: "The carriage was new, the roads were good, the weather was bright, and heaven was in our hearts."

The new work prospered from the first. Crowds filled the little frame chapel. Early in 1845 sixty-three members were organized into a church and called Mr. Hoge as pastor. He accepted and in February, 1845, was ordained by presbytery, and installed as pastor of the young church. "The ordination sermon was preached by the Rev. Dr. Leyburn, the charge to the pastor delivered by Dr. Plumer, and the charge to the people by the Rev. Mr. Lyon," we are told.

The young preacher was a brilliant success. Crowds filled the chapel to overflowing. The common people heard him gladly. And the educated, the cultured, the wealthy came to his little church. A larger church must

be built. The young congregation planned large things. In 1848 he wrote of the new building: "The new edifice, now nearly completed, will be the most beautiful structure of the kind in the state. It is a pure specimen of severe Gothic architecture within and without, and has been pronounced by good judges to be as faultless a model of the order as the country contains."

The church was dedicated in 1848, with Dr. Plumer back from Baltimore to preach the dedication sermon. But alas, the young congregation had overreached itself financially. Depression came. The building was in danger of being sold, when the pastor rose to the emergency, donated all of his salary to the payment of the debt and the saving of the church, and supported himself for a time by conducting a school for girls in a large frame building on the southwest corner of Fifth and Franklin Streets, in Richmond. Thus the church was saved.

In 1847 Dr. Plumer had gone from Richmond to the pastorate of the Franklin Street Church in Baltimore. Dr. Thomas V. Moore succeeded him as pastor of the First Church, Richmond, and worked with Mr. Hoge in finest fellowship. Together they built up Presbyterianism in Richmond. They purchased the *Watchman,* changed its name to the *Central Presbyterian,* and edited it together until 1859.

When the load of school work was lifted from the shoulders of Mr. Hoge, his work for the church increased in scope and effectiveness. A gracious revival blessed his church. He was elected moderator of the

Synod of Virginia in 1852. He preached constantly, powerfully, and widely. His pastoral work was faithful and effective. The civic and other calls upon his time were constant. In a letter about these constant interruptions, and how he could accomplish as much as he did he writes: "After all, the reason why some men accomplish more than others is to be found in the different force of that faculty denominated the will. A resolute, unconquerable will can cause even a feeble physical frame to undergo toils, and perform wonders of endurance and action."

A visit to Europe in 1854 broadened his vision. He preached to large congregations on visits to New York, Brooklyn, Philadelphia, Baltimore, and Washington. Calls came to the Reformed Church on the Heights in Brooklyn, the Metropolitan Church in Washington, and to the presidency of Hampden-Sidney and Davidson Colleges, all of which he declined. And his power as a preacher steadily grew. But the shadow of a great conflict was falling upon the land. Dr. Hoge was at the very center of great events. He had offered freedom to his slaves, which they declined to accept. He was opposed to secession in 1860 and in a quiet way used his influence against it. But when it came, and invasion with it, he wrote to his sister: "With my whole mind and heart I go into the secession movement. I think Providence has devolved on us the preservation of constitutional liberty, which has already been trampled under foot."

For the four years of the bitter conflict he threw his whole soul into the evangelization and religious care of

the soldiers. Richmond became a mighty military camp, and he preached constantly and tirelessly to the soldiers gathered there. At first he preached on Sunday afternoons and twice during the week. Then he came to preach every day. It has been estimated that at least one hundred thousand heard him preach during those years. Dr. H. A. White says of this preaching: "He knew well how to present the solemn appeal, urging the soldiers as they entered the field of battle to put their trust in the God of their fathers. They always listened with open minds and melting hearts to the message which he delivered. Many of them were persuaded by his preaching to accept the Christian faith; many, very many, who were believers already were strengthened by his exhortations to stand like men in the hour of danger." And with the preaching came hosts of calls for pastoral service. Parents wrote him to visit their sons in the hospital. Wives wrote him to secure information as to husbands who were prisoners. His aid was sought as to passports, permits, pay, and a host of petty things. He wrote to his brother: "As sure as I shut myself up in my study, and resolutely refuse to open, no matter who knocks, then some one calls who ought to have been admitted."

He saw some service as a chaplain at the front. Was present at the battle of Seven Pines, and wrote brilliantly of what he saw on that bloody field. He came to know, in several cases intimately, the great leaders of the Confederacy. Generals Robert E. Lee, Joseph E. Johnston, Stonewall Jackson, D. H. Hill, and others were intimate friends. He was in close touch with the officials of the

Confederacy. President Jefferson Davis, Vice-President A. H. Stephens, and Secretaries Seddon and Benjamin were all near friends.

He was honorary chaplain of the Confederate Congress. Vice-President Stephens wrote of this: "that he had been so annoyed by the difficulties and irregularities of the system of rotation, that he had asked Dr. Hoge, who could always be depended upon, to take it regularly, and that he had consented very reluctantly to do so."

In 1863 it was decided to send Dr. Hoge to England to secure a "ship load of Bibles, Testaments, tracts and other religious publications." Of the need of those he wrote: "How often have poor wounded and sick men lifted themselves up from their cots, and asked me if I could give them a Testament. I would remind them that, while our contributions had ever poured in freely to the treasuries of the American Bible Society and Tract Society, this cruel blockade had cut us off, not only from food for our hunger and medicines for our sickness (though we constantly give largely of our scanty stock of medicines especially to their sick and wounded prisoners) but from the very word of God; the bread of life eternal, the remedies of the gospel of salvation." Securing leave of absence from all his other duties, he was sent by the Virginia Bible Society to the British and Foreign Bible Society as their agent to purchase or secure Bibles for the soldiers of the Confederate armies. He ran the blockade out of Charleston. Of that experience he wrote his sister: "Goodness and mercy have followed me all the way. Our run through the blockading squad-

ron was glorious. I was in one of the severest and bloodiest battles fought near Richmond; but it was not more exciting than that midnight adventure, when, amid lowering clouds and dashes of rain, and just wind enough to get up sufficient commotion in the sea to drown the noise of our paddle wheels, we darted along, with lights all extinguished, and not even a cigar burning on the deck, until we were safely out and free from the Federal fleet." That fleet of thirteen strong warships was grouped around the entrance to the harbor, and the captain had orders to burn or sink his ship if necessary to prevent capture.

He carried letters to the highest civil and religious leaders in England. He secured a splendid personal, social, and official recognition. He made lasting friends of the Earl of Shaftesbury, Carlyle, and many other men of influence and high standing. He spoke with power on many occasions, and made friends for the Confederacy. But best of all he secured the needed Bibles. From the Bible Society alone he secured ten thousand Bibles, fifty thousand Testaments, and two hundred and fifty thousand portions, that is, the Psalms, Proverbs, and Gospels, bound separately. The value of these he quaintly said: "was twenty thousand dollars, the best fee I ever got for a single speech." "And I had my reward," he continued, "on my return in visiting the camps and hospitals, and in riding along the lines, when I saw so many of the men, waiting to be called into battle, reading these little red-edged volumes."

He returned by way of Fort Fisher and Wilmington.

The telegram sent his wife from Fort Fisher tells the story. "Ran in this morning under heavy fire; all safe and well."

He came back to share the privations, agony, and despair of his people. Came back to find that the angel of death had invaded his own home and taken a beloved child. Came back to be present at the death of his brilliant and beloved brother, Dr. Wm. J. Hoge, then pastor of the Tabb Street Church in Petersburg. Dr. Hoge wrote of this: "At a little after eleven o'clock, he fell asleep in Jesus. That evening about dusk his body was placed in an ambulance, and I brought it over to Richmond. It was a lonely ride, through the dim woods, and along the intricate roads of Chesterfield County, as I lay stretched on the straw alongside the body of my dead brother; and I had full leisure to contemplate the greatness of my loss. We reached Richmond as day was breaking. The funeral services took place from my church at ten o'clock."

The toils were closing more tightly about the Confederacy. Dr. Hoge prepared a resolution for Congress appointing a day of fasting and prayer. And on March 10, 1865, all over the South old men, women, and children gathered in the churches and the men gathered in the camps, and prayed. But the bitterest cup was yet to come. Lee's thin line snapped at Petersburg. Richmond was evacuated by the Confederate officials, and Dr. Hoge went with President Davis and his cabinet as far as Danville. Then the Confederacy crumbled. Dr. Hoge thought that his heart was broken. He wrote to his

sister: "I forget my humilitation for a while in sleep, but the memory of every bereavement comes back heavily, like a sullen sea surge, on awaking, flooding and submerging my soul with anguish."

He soon returned to Richmond, as his nephew well says, "to take up the burden of life, with a sad heart, but an unconquered will." He did not know that his finest years were yet before him—years of richer service, of greater preaching, of finer influence and fuller power. As late as September he wrote: "Other seas will give up their dead, but my hopes went down into one from which there is no resurrection." But there was a resurrection. He found it in service for others. He wrote: "I am stimulated to make more careful preparation than usual for my Sunday services because of the crowds which throng my church. In the afternoons, especially, the people come long before the hour, and many have to go away because they cannot find standing or sitting room. . . . The most animated and cheerful day we have is Sunday, when people seem to forget their troubles for a while, and crowd the churches seeking for solace there."

But before these shadows passed others came. His wife, tenderly loved, was called home. An attack of facial paralysis threatened to stop his preaching. It was of this that Dr. B. M. Palmer wrote: "God grant this to be only a temporary suspension of your labors; and that, in the prime of life and in the richness of your powers, you may come back to the pulpit with a new unction, and with a new appreciation of the privilege of being an

ambassador for Christ." This prayer was answered. His finest years of service were yet to come. With his face turned toward the future his preaching took on a higher, richer, stronger note. Of this we shall have more to say. His pastoral work became finer. Out of the discipline that he had passed through, as a youth struggling for an education, as a young minister seeking to build up a new church, as a patriot seeing his hopes go down in blood and ashes, as a tender son, husband, and father losing one after another of those nearest and dearest, there had come a man, strong and tender, who bowed to the will of God, and ministered with wondrous efficiency to the needs of his people. He continued building friendships that were beautiful and enduring. Many were with former political enemies from the North. Generals Patrick, Schofield, and Fitzjohn Porter, Governor Randolph of New Jersey, and Senator Thos. F. Bayard were close friends. Others were with leading ministers in the Northern Church. Especially at Princeton was he loved by such men as McCosh, Miller, and Charles Hodge. But elsewhere, too, men like Van Dyke, John Hall, and Schaff were very close to him. Notables abroad were in this circle of friendship. I have already spoken of the Earl of Shaftesbury. Besides, were Thomas Sinclair, Donald McLeod, Dean Stanley, and others. Many beloved friends were scattered through the South. At Hampden-Sidney were Drs. R. L. Dabney, H. C. Alexander, and W. W. Moore. And wider still were the venerable Dr. Plumer and Drs. S. S. Laws, James Brooks, John A. Broadus, B. M. Palmer, E. H. Barnett, and a

host of others. In Richmond a vast array of names press forward for our mention, men and women of every faith and rank, who were bound to him by hooks stronger than steel.

These were years of ever-broadening service. He helped to save the Presbyterian Committee of Publication in its hour of direst need. He gave his influence to the upbuilding of our educational institutions, notably Hampden-Sidney College. He served with taste and distinction in preparing our hymnbook. He was a leading figure in the revision of our Directory of Worship. He was sought by churches in many cities to be their pastor. Lexington, St. Louis, Nashville, Memphis, Baltimore, Philadelphia, New York, and probably other cities, sought in vain to take him from Richmond. He visited widely and preached with power in many cities. Morristown, Atlanta, St. Louis, Kansas City, Charlotte, Washington, Louisville, Fulton, Northfield, Boston, Elkins, and many other cities heard him gladly, and in many of them he dedicated churches. He delivered many notable addresses during these years. In 1872 at the meeting of the World's Evangelical Alliance in New York, at a time when the fires of hate were still burning in that section, he spoke on the "Mission Field of the South" and delivered a masterly vindication of the South, couched in such language that none could take offense. He delivered the oration at the presentation of the statue of Stonewall Jackson that now stands in Richmond. This statue was given by a group of English admirers to the State of Virginia. Of this oration Gen-

eral D. H. Hill wrote: "Dr. Hoge made the mighty effort of his life. . . . He impressed all who heard him that he is the most eloquent orator on this continent."

In 1877, largely through the efforts of Dr. Hoge, a notable group from the Southern Presbyterian Church attended the Council of the Presbyterian Alliance in Edinburgh. There he made a mighty address on "The Simplicity and Scriptural Character of Presbyterianism."

In 1881 Dr. John Hall was brave enough to invite him to speak at the memorial service for President Garfield, in the Fifth Avenue Presbyterian Church. One of the leading papers of New York termed his effort "an oration, which, for ability, eloquence and pathos, has seldom been equalled in this city."

In 1884, at Copenhagen, while attending the Evangelical Alliance there, he was called upon with only fifteen minutes notice to speak before a thronged audience on "Family Religion." The address was a rare gem. We learn from his Life that the Crown Princess of Denmark, who was present, was so affected by his remark "If there is but one pious person in the family, let that be the mother" that on the next day she sent for him, and consulted him concerning the religious training of her children.

Nor was his usefulness and power only seen upon the platform or in the pulpit. In 1875 his church bestowed its highest honor upon him in making him the moderator of its General Assembly. He is said to have made an ideal presiding officer. Of this experience he wrote:

"Not one of my decisions was even questioned. We had many difficult and delicate questions to discuss, but the harmony was unbroken." The next year he sought to establish "fraternal relations" between the two assemblies. But the Northern Assembly would not yet withdraw the charges of "heresy, schism and blasphemy" against the Southern Assembly, and so his efforts were in vain. Of his success in leading the Southern Church into the Presbyterian Alliance we have already spoken. Of this his nephew finely says: "It was generally remarked that Dr. Hoge, who had been hitherto known as a great orator, on this occasion proved himself a great debater; but it was far more than a personal triumph. It brought the Southern Church out of the exclusiveness and isolation toward which it was tending, into living contact with world-wide interests. It has breathed a larger, freer air ever since."

And so his splendid work went on until the forty-fifth anniversary of his pastorate came. His congregation planned to celebrate this, but the city rose up and demanded a part. The meeting was held in the largest hall in the city. Great men brought messages of appreciation. Dr. John Hall spoke for the Presbyterians of the world; Dr. R. P. Kerr for those of the South; Bishops Wilson and Randolph spoke for other communions. Others joined in expressions of high appreciation. And in closing Dr. Hoge replied in words most beautiful and fitting, such as only he could bring.

Five years later another anniversary was held. Dr. Hoge was growing weaker and the thoughts of all were

just a little tenderer in their appreciation. There was a banquet, and a public reception, where ten thousand grasped his hand, soldiers and civilians, Jew and Gentile, with their words of affection. A memorial service was held in his church. And with this the "Golden Wedding Celebration," as he termed it, came to a close. The four years following this anniversary were in many respects his happiest years. Of their work we will say nothing. Universally loved, honored, and respected, he was Richmond's leading citizen, and the South's most eloquent preacher.

On November 4, 1898, while returning from an errand of mercy, his buggy was struck by a street car, and he was seriously injured. He lingered until the fifth of January and then fell asleep. The golden tongue was stilled on earth forever.

* * * * *

Young gentlemen, I have told you of this life, not to show you the man, great though he was, but to show you the preacher. For you, too, are preachers. You have heard, as he heard, a voice saying: "Whom shall I send, and who will go for us?" And you have answered as he answered: "Here am I; send me." Let us look more deeply and see something of this preaching. He was a great preacher. From the time when as a seminary student I leaned forward and drank in his eloquence, down to this hour, I have never doubted it. And others, better judges than I, have thought so too. Near the beginning of his ministry Judge F. R. Farrar of Amelia County

heard him at a country church in that county. Of that sermon he wrote: "Old Dr. Southall, a man distinguished for his literary attainments, said it was the finest specimen of pulpit oratory he had ever heard. Even in that first sermon that I heard, Dr. Hoge exhibited that matchless power of eloquence which has made him famous."

Several years after the War Between the States Dr. Hoge visited Princeton and preached. His preaching made a profound impression. One wrote: "I don't think I ever saw a quiet, staid community so moved by a single Sabbath's services." A student said: "I never heard such preaching in this chapel before." A professor said to Dr. Miller: "My, I never heard such preaching in my life." And of his night sermon this was written: "It was one of the most logical and lucid arguments I ever listened to, the ablest refutation of error, and most convincing vindication of glorious truth; all clothed with such exquisite grace and beauty as to make it a grand poem."

After his visit to England in 1877, when he attended the Presbyterian Alliance he preached in London. Of that sermon the distinguished editor, Dr. Frederick Hastings, of London, wrote to Dr. Hunter McGuire: "Let me say in all seriousness that it was a glorious soul-lifting sermon and produced an immense impression. The power, pathos, pleading and spirituality of that address I have never heard surpassed. No notes, too! No memorizing! All free, direct, natural. You have reason to be proud of your preacher. He is our Spurgeon,

Parker and Liddon in one."

I might multiply quotations but will only give one more. It is from one who was himself a prince of preachers. At the memorial service to Dr. Hoge, held shortly after his death, Dr. Walter W. Moore delivered one of the most beautiful brief addresses that I have ever read. In that address he said: "He preached the gospel of the grace of God with a dignity and authority and tenderness, with a beauty and pathos and power, which have rarely, if ever, been surpassed in the annals of the American pulpit."

Let us study the preaching of this man, that we too may be faithful to our high calling, and gain a finer conception of the task that is ours. All his life long, he was a constant and faithful student. At college he studied long hours, rising at five and studying almost continuously until ten at night. He thought of leaving Richmond five years after going there, not because he was not happy, nor lacking a blessing upon his work, but because in the multiplicity of duties he could not find enough time for study. And many years later he wrote how he had found time for study: "Whenever I have a special pressure of work on hand I do not hesitate to sit up until three or four o'clock in the morning, and then I always rise at seven. I note what you say about the bow suddenly snapping at last. I have no objection to its coming that way." He studied books. Dr. Moore finely said: "The splendid powers with which he was endowed by nature had been at once enriched and chastened by the strenuous study of the world's best books."

He studied nature in all its varying moods. A wide traveler, he ever used his eyes and—

> "Found tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything."

He looked upon the Rhine, the Tiber, the Nile, and the Jordan and preached a great sermon on "The River that Maketh Glad." He looked out from the Alps, Carmel, and Olivet, and preached on "The Holy Mountains." He saw the ocean in all its varying moods, now calm, now storm-tossed, and preached on "The Wicked Like the Troubled Sea."

He studied men. As a student he eagerly heard Clay, Benton, and Rives to try to learn the secret of their power. As a minister he lost no opportunity to hear the greatest preachers. While abroad he heard Dean Stanley, Archbishop Tait, Maurice, Liddon, Farrar, of the Church of England; and Cumming, McGregor, Candlish, of the Presbyterian Church; and Spurgeon of the Baptist Church, and Punshon of the Methodist Church, and Caesar Malan and Bersier on the Continent. He heard and studied them to learn from them. His pastoral work was largely a study of men. He studied those he visited not as clinical subjects, but as men and women and children to be known and loved and saved.

His sermons were not made, they more often grew. The text was in his mind, and as he visited and studied and read, it took form and grew. And when the occasion demanded the sermon was ready. There was a general preparation that he was constantly making. All that he read, all that he saw, all that he heard, minis-

tered to his general preparation. "From the garnered stores of human knowledge, from the inexhaustible treasury of the Scriptures and from the fullness of his own experience, he brought forth things new and old," as his nephew said. But this did not keep him from making a special preparation that was full and adequate. Few men were so gifted with facility in extempore speech, but he refused to let it be a snare to him. He refused to preach without special preparation. Sometimes he worked all Saturday night to get it. And when he entered the pulpit on Sunday morning he was prepared. He carried beaten oil into the sanctuary. Very beautifully Dr. Moore said of him: "All his life long he was a student—a student of books, a student of men, a student of the deep things of God. When men beheld the external splendor of the temple of Jerusalem, with its walls and roofs of white marble, surmounted with plates and spikes of glittering gold, they sometimes forgot the immense substructions built deep into the ground and resting upon the everlasting rock; but without that cyclopean masonry hidden from view, those snowy walls of marble and those sky piercing pinnacles of gold could not have been. Dr. Hoge's surpassing beauty of statement was bottomed on eternal truth."

He preached with marvelous eloquence. His was the voice of a great orator. In one of his finest sermons he said: "There is nothing like the human voice for impressing hearts. So it will be to the end of time." Moncure D. Conway heard him in Edinburgh, and wrote of it—"the voice now aeolian, now thunder." And Dr.

Moore in his great address at the memorial service said: "To few of the world's masters of discourse has it been given to demonstrate as he did the music and spell of the human voice. It was a voice in a million—flexible, magnetic, thrilling, clear as a clarion, by turns tranquil and soothing, strenuous and stirring, as the speaker willed, now mellow as a cathedral bell heard in the twilight, now ringing like a trumpet or rolling through the building like melodious thunder, with an occasional impassioned crash like artillery accompanied by a resounding stamp of his foot on the floor; but never unpleasant or uncontrolled or overstrained. No one ever heard him scream or tear his throat. Some of his cadences in the utterance of particular words or sentiments lingered on the ear and haunted the memory for years like a strain of exquisite music."

His was the eye of a great orator. Conway in the same letter from Edinburgh quoted above, spoke of the "flame of the eye ranging from the dove to the eagle." And one who knew said of him: "People used to say there were 'tears in his voice,' but they were not often in his eyes," deep as was his sympathy. His nephew truly said of those eyes: "But the eyes were the expressive feature of the face. He had his mother's eyes; and like hers, they were called black, brown, hazel—everything but blue, which they were not, and gray, which they were. The uncertainty was due to the wonderful expansive power of the pupil; but the changes of expression were still more remarkable; now melting into the most winsome tenderness, now burning with the intensity of an

eagle's, now dancing in merriment, now grave or sad." His gestures were characteristic of the man, and eminently appropriate. Judge Farrar tells of his preaching at Pride's Church in Amelia County when just out of the seminary. "My father," he wrote, "with others went up to the church to arrange it for the Sunday service. There were some timber sleepers that lay right over the pulpit. Dol Motley, a college mate of Dr. Hoge, was present, and he said: 'Look here, if Hoge gets on one of his big top flights he will knock that sleeper through the top of the house.' The timber was cut out." His nephew, speaking of his gestures, said: "His gesture had its beauty from Mr. Lacy, its nervous intensity, and those strange, impressive, angular motions, that semed all his own, from Dr. Hoge." The men mentioned were his two grandfathers. But whether graceful or angular, they tremendously emphasized what he had to say. Perhaps their crowning impressiveness came on the day he delivered his great address on Stonewall Jackson. General D. H. Hill tells how he alluded to the prophecy of Jackson, that the time would come when his men would be proud that they belonged to the Stonewall Brigade. And then in closing his great address, rising to his full height, he exclaimed in ringing tones: "Men of the Stonewall Brigade, that time has come. Behold the image of your illustrious commander." And as he spoke he turned, and with a sweeping gesture pointed them to the lifelike statue of Jackson that, unveiled, stood revealed before them.

Beyond these physical qualities there were, of course,

the rarest intellectual qualities. Foremost of these qualities was his wonderful readiness. This was partly natural and partly cultivated. From the first he felt that extempore preaching was the most effective, and decided upon that as his manner of preaching. And so, after thorough and careful preparation, he usually went into the pulpit without a line before him. This was not, even for a man of his fluency, the easiest way. In writing of his preaching he once said: "All of these sermons were delivered without the aid of a manuscript or note, and that kind of preaching is generally more exhausting." But it gave greater freedom and power. Writing from New York of a sermon preached in the Church of the Strangers there he said: "I preached a sermon I had arranged that afternoon (having changed my theme after dinner) without any notes, and I had what the old divines used to call 'liberty' of feeling, thought and expression, which greatly helped me in its delivery." This manner of preaching was also a wonderful help in time of need. When preaching at White Sulphur Springs a lady "commenced weeping aloud, and as there was much emotion produced in the audience," he was able readily "to glance off from the point I was then discussing to one not so exciting to the feelings." And when at the Presbyterian Alliance in London in 1888 the preceding speaker took up all of his time, he was able to make a "bright, captivating little speech" that rested the weary audience, though it was not at all the address he had prepared. This method of preaching is by far the most effective. It gives occasion for the inspiration of the

orator himself. It grips and holds the audience as no other method can. It is one of the reasons why, as Bishop Wilson of the Methodist Church said: "Few men in the country, few men in the world, have been able to affect personally such multitudes as the pastor of this church."

Another quality that marked his preaching was its rare sympathy. He had suffered deeply, poignantly. He had tasted the cup of sorrow—nay, at times had drained it to its bitterest dregs. And when he preached his hearers felt "that inexhaustible fountains of tenderness lay behind his words." Perhaps the finest sermon that he ever preached was on "God's Tender Mercy." No wonder that a whole congregation was sometimes melted to tears under that preaching.

Still another quality of his preaching was its vividness and power. These two things can go together. Under all of his preaching was the basic "granite of a strong theology." And on that great foundation he builded messages of vivid beauty that were not lacking in power. "Rhetoric in the pulpit has no abiding charm apart from truth," Dr. Moore once said. With him was vivid beauty, based on God's eternal truth.

There was vivid beauty in his preaching, and it came, not only from a fancy that was light and an imagination that was rare and fine, but from his exquisite use of words. This was in part a wondrous gift, but also the result of earnest cultivation. His nephew tells us how into his blank book went for future use, "happily turned phrases, graceful combinations of words and striking expressions of thoughts," to be used in clothing some

great thought when occasion came. And thus, often under the inspiration of the hour he frequently clothed magnificent thoughts, in the "purple and fine linen" of exquisite words.

Into his preaching went also great homiletic qualities. His introductions were often beautiful vestibules into the temples that were his sermons. In his sermon on "The Survival of the Fittest" he takes us into the excavations at Herculaneum and Pompeii, and then continues: "I have now open before me a book that has been more safely preserved and transmitted than if it had been encased in lava and just rescued from its stony sepulchre after having been buried there for ages. . . . We have this book in its entirety, in its integrity, in its marvelous exactness, without one solitary ray of its original glory dimmed or eclipsed." Such an introduction is a thing of classic beauty.

His interpretation of a text was usually correct. There was never the deliberate wresting of a text, but sometimes, though rarely, it was used merely as a motto. In his interpretations he generally used the context, and studied the original; but he seems to have always used his concordance to turn a flood of light upon the passage. His argument, based upon his interpretation, was usually strong and true. "His logical processes were quick and keen," as has been well said.

But it was in the enrichment of his argument through illustration that he was at his best. Now the light of history was turned upon the subject. In his sermon "Not of this World" he does this with conspicuous suc-

cess. Often he uses men to make the truth clear and vivid. Men from the pages of Scripture, men from the early eras of the church, men from the periods of persecution; men from the great Reformation time, and men who were his own contemporaries—enriched his preaching. But it was to the inexhaustible storehouse of the Scriptures that he usually turned. He knew his Bible and he knew how to use his Bible with glorious effect. Stock illustrations meant little to him. Neither in his published sermons, nor in the ones I heard, do I recall a single trite illustration, dragged in as a filler, or evidently taken from some stock source. He often, though not always, made powerful application of his sermons. In closing his sermon "His Hands and His Side" he appeals thus: "My friends, that which is strange to me is that you are not more affected when Christ knocks there with a bleeding hand. That Christ should come and knock at the door of your heart and knock so long, and be so patient with you, until you have reached the meridian of life, and are upon the downward slope, oh! wonderful patience!" In his sermon "Weeping Over Jerusalem" he thus appeals: "I will not say any more; I take you, one by one by the hand, and I lead you into the very presence of Christ to-night. I put you under the very tears of Jesus, and when these tears fall on your cheek, if they do not melt your heart, then, my friends, I do not know what to say beyond that." And what more could he say?

It may be worth while to speak of the setting of his sermons. As to place, he preached widely. Scarcely a

city in the South failed to hear him. In the North, both before the war, and after the scars were healed, he preached in most of the great pulpits. And when abroad, in later life, he rather complained that he could not hear the men he wished to hear, because of engagements to preach. But most of his preaching was in the place where he loved best of all to preach—the pulpit of his own church. But by the setting of his sermons I refer, not to the place, but to the public worship of prayer and praise and Scripture that clustered around his preaching. He had naturally a high conception of the worship of the sanctuary. Zion was to him the perfection of beauty, because of the spiritual worship which was offered there, and which God accepted. God, he felt, still delighted in the worship of his people in their churches, where they met to sing together, to pray together, and to hear the Word of God.

He sought that the praise should be worthy in his church, but seems wisely to have taken no active part in its management. When his church was dedicated in 1848, a dedication hymn that had been composed by his friend John R. Thompson was sung for the first time, and afterward introduced into the hymnbook of our Church. Its first verse is:

> "Lord, thou hast said where two or three
> Together come to worship thee,
> Thy presence, fraught with richest grace,
> Shall ever fill and bless the place."

One who heard him in the North wrote of "his incomparable reading of the hymns." At the close of the Assembly of which he was moderator he wrote: "When we closed our sessions to-night with the hymn 'Blest be the tie that binds,' we felt the beatitude in our hearts which we sang with our lips."

His prayers were not the effusion of the moment, but were offered after elaborate and careful preparation. The writer of the preface to his published sermons aptly says: "Oftentimes the prayers seemed even more marvelous than the sermons, as he bore the silent assembly, with all its wants and desires to the presence chamber of the God of Israel, who waited to be inquired of. They were made with preparation and with prayer. They were uttered with a voice, reverent, distinct, exquisitely expressive, which held the ear and moved the heart. They were scriptural in phrase, appropriate to the occasion, comprehensive of the whole assembly and its various needs, and led the worshipping congregation to the gate which leads up to the mercy seat."

He read the Scripture lesson with rare skill and beauty. One who heard him, away from home, spoke of his "incomparable reading of the Scriptures." The passages chosen were usually in a high degree devotional. Voice, emphasis, tone were almost perfect, and the passages were read with rare feeling and sympathy. During the latter years of his life, he rather recited than read the passage, having stored in memory many of the finest devotional portions of Scripture. Good taste and correct feeling were ever evident in this part of his worship.

It is of interest to see under what class his sermons came as to type or species. And by this, of course, I mean their homiletic structure. Marvelous as was the diversity of treatment, his sermons nearly all fell under one class. They were mainly topical. Occasionally they were textual, where the divisions were taken from the text. His sermon "Kind Words to a Doubting Heart" is of this type. And it shows how magnificently he could use this type when he saw fit. Such a preacher as Dr. G. B. Strickler used this textual preaching almost entirely. Dr. Hoge used it rarely. Very seldom he preached what might be termed a doctrinal sermon. In his earlier ministry his brother, himself a great preacher, had urged him: "Prepare with much labor, both of reading and writing, a stock of rich doctrinal sermons. . . . Look over your great stock of written sermons, select a few on the grandest doctrinal themes, enlarge the plan, condense the matter, pile up the argument, studying the best things of the greatest divines and working for weeks on each subject." But while the letter was evidently read and reread, and many things in it underscored in pencil by Dr. Hoge himself, he does not seem to have taken his brother's advice. He had some sermons that might fall under this class. An "able and elaborate sermon on the glory of the Presbyterian church," which he used sometimes at the dedication of a church building, was such a doctrinal sermon. But this type was for the most part not used in his preaching. He did not often preach expository sermons. Very seldom did he undertake the exposition of an extended

passage of Scripture. With his clearness of thought, oratorical gifts, and richness of material, he could easily have used that oratorical arrangement and adaption that marks the expository sermon. There is not a single expository sermon in his published sermons. And I do not recall a single one mentioned in his *Life and Letters*. Sometimes he used a series of sermons or lectures that might be termed historical. Such was "a series of afternoon lectures on the 'Prophets, Priests and Kings of Israel,' which a Jewish rabbi asked him to repeat in his synagogue."

His sermons were nearly always topical. Here the divisions are derived from the subject, and not from clauses in the text. He did not always state distinctly a proposition. But always he made his subject clear and plain. Because his sermons were topical, there was unity in them, and they always appealed to the finest minds in his congregation. Scholars, jurists, statesmen heard him gladly. Judge Ould wrote of a special effort: "The most intelligent of the audience were the best pleased, perhaps in the ratio of their sense." Such sermons as "The Silences of Scripture," "But These are Written," "What Mean Ye by this Service," and "Teach us to Pray" are magnificent examples of the highest form of topical preaching.

He delivered sermons and addresses on special subjects on many occasions at many different places. Now it was a sermon preached at the request of the students of Richmond College on the text, "And there shall be no night there." Again, in "response to repeated re-

quests" he preached on "The Moment After Death."

His New Year sermons were among his finest. He wrote of these: "On the first Sunday of each year I take a text which I propose as a motto for the people that year. Last year it was, 'Let us not be weary in well doing, for in due season we shall reap, if we faint not.' Yesterday it was Joshua's resolution, 'As for me and my house we will serve the Lord,' giving me an opportunity of delivering a discourse on family religion." Again it was on the text "Let the redeemed of the Lord say so."

He delivered notable addresses—before the Presbyterian Alliance in 1877 on "The Simplicity and Scriptural Character of Presbyterianism," in Glasgow on "The Influence of Presbyterianism on National Life," and prepared but did not deliver one on "Christ's Method of Reconciling the Antagonisms of Society," for the London meeting of the Alliance in 1888. I have already mentioned his two addresses before the World's Evangelical Alliance at New York in 1872, and at Copenhagen in 1884. Wherever he spoke it was with eloquence and power; and he was always heard with rapt attention.

From the beginning of his ministry to its close his preaching was of great influence. The country people heard him gladly as a young preacher; and the men of the Charlotte Assembly listened intently near the close of his life. The plain people at the Old Market Mission filled its building to the doors to hear him; and the rich and fashionable at White Sulphur Springs thronged its ballroom and listened with interest and tears to his

messages. The soldiers in camp heard him by thousands; and his former political enemies became pewholders in his church.

What was the secret of his enduring power as a preacher? Not merely that he was a gifted orator; not merely that he preached great sermons carefully prepared and exquisitely delivered; not merely that he knew men, and could play upon their heartstrings with matchless skill. We must look deeper still. He preached the Word of God as meeting the deepest soul needs of sinning, sorrowing, suffering men. And he preached Christ and Him crucified, as the one atoning Saviour of sinners.

"The World is old; she hath seen many wars;
And states and kingdoms crowd her courts like grass;
Princes in pride she watches where they pass
Unnumbered and innumerable as the stars;
Then turns, a child with tired feet homeward set,
Back to the Cross, and lo! her lids are wet."

V

Benjamin Morgan Palmer

The Christian Statesman

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A memorial service was being held in a great church in one of our Southern cities as a tribute to a beloved pastor who had been called home to glory after a long and useful life.

An eloquent Jewish rabbi was speaking to a vast congregation. As they listened with rapt attention he said: "I believe that this whole community viewed this man as being her *public conscience*. He was the man to whom she turned in moments of great public anxiety, in great public questions, for we all knew that after he had once spoken on which side the banner of victory would be unfurled. In such critical times he knew neither friend nor foe. His eloquence rose to a height where once the prophet of old dwelled, his voice rolled on impregnated with passion divine, and his words, inspired from the crest of his own intellect, carried conviction, sweeping us along even against our will, impelling obedience to the demands of a great, comprehensive mind. Therefore, when he went home to his Father's house, we all became poverty stricken. New Orleans had lost her foremost citizen, and many years will fall into the lap of time before another man of his power and influence arises." Who was this man that a leader of another faith termed the *public conscience* of a great city and state?

BENJAMIN MORGAN PALMER, D.D., LL.D.

Benjamin Morgan Palmer was born on January 25, 1818, in Charleston, South Carolina. He was the son of Edward Palmer and Sarah Bunce Palmer. He was of Puritan stock. His grandfather, Job Palmer, came from Massachusetts to Charleston. His mother was from Connecticut. His birthplace was a city of rare culture and refinement. He was reared in the low country section of South Carolina; and what was distinctive and fine in that section was wrought into the fiber of his manhood. His father, entering the ministry late in life, took his family to Andover, Massachusetts, while he studied there. He returned to South Carolina in 1824 and settled in Dorchester for three years. His mother, a rarely beautiful character, was his earliest teacher. In addition to teaching him, she read with him during those early years, besides the Bible, all of Shakespeare's plays, Scott's novels, and Milton's *Paradise Lost.* Remarkable training it was for a lad of eight or nine. No wonder that his vocabularly was rich and his style rarely beautiful. This constant contact with his mother ennobled the character and molded the heart and mind of one who was destined to be great. In 1827 his father moved to Walterboro, a little town of fine people and rare refinement. Here he entered the school of Rev. J. B. VanDyck, a splendid teacher, who trained him both in the classroom and in debating. And trained him so thoroughly that at fourteen years of age he was ready to enter Amherst College in Massachusetts. He made the journey alone and entered college in 1832. It was a new college, small and inexpensive. Of the place he says: "A small group of

Southern students nestled like birds in a nest, in that far off New England clime. . . . Most of the group rose to eminence in different walks. . . . It was an uncanny time for Southern men to trim their sails for Northern seas. The Nullification storm had just burst over the country, and was not yet appeased. The abolition fanaticism was rising to the height of it's frenzy. The elements of conflict were gathering in the theological world, which a little later resulted in the schism rending the Presbyterian church asunder. The sky was full of portents, and the air screamed with war cries on every side. The unfortunate South Carolinian . . . was too young and unformed in character to steer his bark on such tempestuous billows, and was soon wrecked upon a treacherous reef." He stood first in his class for two years. He formed some strong and lasting friendships, notably with Stuart Robinson and Henry Ward Beecher, both of whom were much older than himself. He suffered much for geographical reasons. But at the end of the two years, he struck the "treacherous reef" he referred to. For refusal to divulge the secrets of a secret society, he was expelled from the college. Dr. Thomas A. Hoyt says of the incident, "He displayed the high qualities of honor and courage which marked his life." The faculty offered to take him back, "but owing to the irritation he had suffered at the hands of the critics of his State and section and to his dislike of the spirit of the college . . . he was determined to leave the institution and to return to his own people." He went home to face the wrath of an unjust father; and to find com-

fort in the love and sympathetic understanding of a noble mother.

He at once took up the work of teaching, in private families and in the village school of McPhersonville. He was faithful and successful in this work. But internally his mind and heart were in revolt. He felt that he had been badly treated. He charged that treatment to Christian people. He writes of himself: "I was irreligious, nay, worse than that I was hostile to religion, in decided hostility to God and the Gospel, in such evil posture that, had I fallen into the hands of scoffers I might have become as infidel as they. Surrounded by companions as unrestrained as myself, most of whom sank into premature graves, through the mercy of God I was saved." In 1836 he was led to accept Christ and unite with the church through the personal work of a cousin, Rev. I. S. K. Axson, afterwards Dr. Axson of the Independent Presbyterian Church of Savannah, Georgia. Very tenderly he said to young Palmer as he bade him good night in his room: "My cousin, you are growing up fast to manhood; is it not a good time to give yourself to the Saviour, when you are soon to choose the course in life which you shall pursue?" And Palmer adds in writing of the incident: "Before reaching the door of his chamber, I took the solemn vow that I would make the salvation of my soul the supreme business of my life." And though it was months before peace came, when it came, he adds, "it came to stay, and through five and fifty years it has deepened in the soul to which it came as the balm of heaven." He united with the Stony

Creek Church at the chapel in McPhersonville on July 10, 1836. The following January he entered the junior class at the University of Georgia. Here was a splendid faculty, a fine student body, excellent health conditions, and best of all, a fine moral and religious tone. He was handicapped through having largely to support himself by tutoring, but threw himself heart and soul into his work. When he graduated in August, 1838, he received first honors in his class. He was also recognized as the most brilliant debater and orator in the University.

When he returned home crowned with his honors, he faced the difficult problem of deciding upon his life-work. Should he study law, to which profession the most ambitious young men of that time were turning, or should he become a minister of the gospel? He solved the problem by deciding for the ministry, and entered Columbia Theological Seminary in January, 1839.

The material equipment of the Seminary was at that time most meager. There were two professors, Drs. George Howe and A. W. Leland. Both were of New England birth, and were men of fine equipment and brilliant ability. There were thirty-two students at the Seminary when Mr. Palmer came. He easily took first place both as to scholarship and pulpit ability. Another influence came into his life at this period that profoundly impressed him. Dr. James Henley Thornwell was for a time a professor in South Carolina College, and in 1840 became pastor of the First Presbyterian Church

in Columbia. When the student first heard Thornwell, he wrote of the incident: "The impression will never be erased of the first discourse to which I listened in 1839. . . . From the opening of the discourse, there was a strange fascination, such as had never been exercised by any other speaker." The student was mightily influenced, both in his thinking, and in the type of his preaching, by the older man.

He was licensed to preach in April, 1841, by the Presbytery of Charleston.

Following the completion of his course at the Seminary, he served as supply for the church at Anderson, South Carolina, for a few months. A glimpse of his work there comes from Rev. R. H. Reid who wrote: "There was a protracted meeting in the church conducted by Mr. Palmer. A goodly number confessed Christ and united with the church. I was among the number."

After three months he was called to the First Church Savannah, in October, 1841. The call was accepted, but before going to the work he was married to Miss Augusta McConnell, the stepdaughter of Dr. George Howe. He served in Savannah only fifteen months. But it was service of a high type. His preaching was strong and helpful. His pastoral work was gracious and won the love of the people. The news of his efficiency and eloquence spread. It reached back to Columbia. Dr. Thornwell, the pastor of the First Church there, had gone back to the College as chaplain. And the vacant church called Mr. Palmer. Though small in numbers, having

only one hundred and twenty-eight members, it was large in influence. Many of the leading people of the city were in that church. The students of Columbia Seminary attended, and learned from the pastor how to preach. Judges, legislators, and State officials attended its ministry. It was a difficult task to succeed Dr. Thornwell. But Mr. Palmer accepted the call and in January, 1843, entered upon his work.

For eleven years he served this church. His preaching grew in helpfulness and power. His themes were great themes. His preparation was adequate. His delivery was striking and powerful.

His pastoral work was most efficient. He is the first pastor that I know of who divided his church into districts, and assigned to each ruling elder a district for his pastoral visiting, care, and oversight. He was most tactful in soul winning, and we have in his writings, largely in the *Southwestern Presbyterian* at a later date, the account of many of these experiences.

In 1847 he, with Drs. Thornwell and Howe, founded the *Southern Presbyterian Review*. To its pages he contributed many able and illuminating articles. One of the ablest of these was an article on "Church and State" published in 1849. The heart of this may be found in Dr. Peck's *Ecclesiology*. During this pastorate many calls came from other churches. In 1846 the Second Presbyterian Church of Baltimore extended him a call. In 1852 the Glebe Street Church of Charleston called him. The same year one of the churches of Cincinnati sought his services. In 1853 he was called to Philadelphia. Again,

in 1854, he was sought by the Central Church of Cincinnati. In many of these cases Charleston Presbytery refused to place the call in his hands.

Seminaries likewise sought his services. The Danville Seminary called him in 1853 to its chair of Hebrew. And then in 1854 the friends of Columbia Seminary laid strong hands upon him and placed him in the chair of Ecclesiastical History and Polity. It was now Dr. Palmer who was so honored, for Oglethorpe University had conferred the degree of Doctor of Divinity upon him in 1852.

His work was doubly hard, as he was not only taking up a new line of work, but continued for a year to serve his church as well. In a letter written during this period he says: "You do not know how hard I work, ten hours a day and that scarcely keeps me up with a daily exercise with my classes. I have undertaken the Herculean task of lecturing systematically upon the whole course of Church History in connection with the textbook, in order to give the philosophical and real connections." He was an able and popular teacher, strong, clear, and logical.

But the pulpit was his throne, and that was where he longed to be. Dr. T. C. Johnson, in his very able life of Palmer, quotes Mrs. Palmer as saying when he was taken from the pulpit and placed in the professor's chair: "You will soon lose both pastor and professor. Your new made professor must be a pastor; you have in taking him out of this church, made it inevitable that he shall soon accept a call to another church."

Dr. Palmer had visited the city of New Orleans early in 1855, seeking endowment for the Seminary. He preached for two Sundays in the First Presbyterian Church of that city. So charmed were they with his preaching that in the month of September of the same year they gave him a unanimous call to the pastorate of their church. Dr. Palmer desired to accept the call, but Charleston Presbytery took this action: "After weighing carefully the claims of the First Church of the city of New Orleans, for the pastoral labors of the Rev. B. M. Palmer, D. D., as earnestly and eloquently set forth by their commissioners, who have appeared before this body, we find ourselves unable to place this call in his hands, because Dr. Palmer's labors as professor in the Theological Seminary are indispensable to the prosperity of that institution, and because we must not contravene the wishes, nor defeat the action of the Synod, our higher judicatory, which has unanimously placed him in that office." The commissioners from the First Church at once complained to the synod in an able paper, one of the grounds of which complaint was: "Because Dr. Palmer is willing to accept the said call to become the pastor of said Church and congregation, from personal observation of that field of labor, and from a strong conviction of his greater adaptedness to the pulpit than to a professor's chair." But when synod met, after a full discussion, it refused to sustain the complaint, and kept Dr. Palmer in the Seminary.

In March, 1856, the First Church renewed the call. Dr. Palmer was now clear and fixed as to his duty. In

a letter to Dr. J. B. Adger he wrote: "I have weighed every step thoughtfully and prayerfully; and my conviction is strong and clear that I ought to be a pastor and not a professor." He presented his resignation to the Board of Directors of the Seminary and asked Charleston Presbytery to permit him to accept the call to New Orleans. Presbytery referred the matter to the Synod of South Carolina. The synod considered the matter for parts of two days, and instructed presbytery to place the call in his hands. Later synod adopted a feeling minute touching his going. In that they said: "Convinced, by no doubtful indications, that the Lord hath need of him in another sphere of usefulness, and therefore calls him away, it becomes the duty of this Synod, though with sorrowing hearts, to bid him depart and fulfil this high commission. It is our parting testimony, that he has nobly filled every department of duty and labor in which he has been engaged with us. Long and affectionately shall we remember the energy and efficiency with which he has accomplished his full orbed ministry among ourselves." High praise was that and richly deserved.

So in December, 1856, he entered upon what was to be his great lifework. He was thirty-eight years of age. The slender youth had rounded into the mature man. His face showed the strength and power of the man. He had used his years well. A fine mind had been disciplined and enriched by constant study wisely done. His pastoral experience had deepened his powers of sympathy and helpfulness. The brilliant young preacher had

developed into the first orator in the Presbyterian Church, as many thought.

He came to a great sphere of influence. New Orleans, the natural port of the Mississippi Valley, promised to be the greatest seaport in America. Between 1830 and 1840 it grew faster in size than any city in the United States, and was the fourth city in population in the Union. In 1856 only three cities in the world had a greater commerce. The silting of the mouth of the Mississippi, the building of the Erie Canal, the building of railroads, and the War Between the States dethroned it from its proud eminence. But when Dr. Palmer went there, it seemed destined to be the greatest seaport in America. He went to a great church. Founded in 1818 by the Rev. Sylvester Larned, it had grown more rapidly in influence and wealth than it had in numbers. With only three hundred and fifty members, it numbered among those members many of the leading people of the city. A great throng of business men and tourists filled the city during the winter and many attended that church. He came to a pulpit that was a throne of influence and power.

He was installed pastor on December 28, 1856. A great Gothic church, seating nearly two thousand people, was nearing completion. A few months later it was dedicated. And for the years until the war came, a great preacher, in a great pulpit, in a great city that was a great business center, filled that church to the doors, and preached with matchless power and ever-broadening influence.

It was not only from the pulpit that he won the hearts of the people of New Orleans. The dread scourge of yellow fever descended upon the city in the summer of 1858. There was an exodus from the city and some of the ministers left their flocks uncared for. But Dr. Palmer stuck to his post. As Dr. Johnson says: "It was his custom, while on his beneficent rounds, ministering to his own people to enter every house on the way which displayed the sign of fever within; to make his way quietly to the sickroom, utter a prayer, offer the consolation of the Gospel, and any other service which it was in his power to give; and then as quietly to leave. A great Jewish rabbi of New Orleans says: 'It was thus that Palmer got the heart as well as the ear of New Orleans. Men could not resist one who gave himself to such ministry as this'."

He was not unmindful of the spiritual needs of the Negroes of the city. A minister was secured, and regular services were held for them in the lecture room of the First Presbyterian Church.

Located at the great nerve center of the Southwest, and with his breadth of vision, it was natural that he should take a great interest in home missions. The sessions of all the Presbyterian churches of the city were called together to plan and pray for the spread of Presbyterianism within the city. By order of synod he prepared and sent out a noble pastoral letter, calling the Presbyterians of the two States to go forward. And he seems to have been the moving spirit in the effort, crowned with success in 1859, to secure the establish-

ment in New Orleans of the Southwestern Advisory Committee as a branch of the Board of Domestic Missions. Dr. Palmer claimed "that this movement did not originate in any sectional design, but was intended merely to lengthen the arm of the Board, so that it might reach over the distant Southwest." He felt that "a district secretary was needed, who should go patiently to work, explore the whole territory, ascertain its wants, and where missionaries could advantageously be located, raise funds for their support, visit our theological schools, and awaken an interest in the hearts of our candidates for the ministry." Largely through his influence the measure was carried in the Assembly by an overwhelming vote. While no one, certainly not Dr. Palmer, had such a thought in mind, when the Southern Church was organized in 1861 this Advisory Committee proved a mighty help in the launching of its Home Mission work.

The entire South was passing through a period of intense political excitement. Dr. Palmer did not escape the contagion. Early in 1861 he published an article in the *Southern Presbyterian Review* in answer to an article by Dr. Robert J. Breckenridge on secession. He puts the heart of the question at issue in these words: "The dispute is whether this sovereignty resides in the people as they are, merged into the mass, one undivided whole; or in the people as they were originally formed into colonies, and afterwards into States, combining together for the purposes distinctly set forth in their instrument of Union. Dr. Breckenridge maintains the former thesis; we defend the latter; and in the whole contro-

versy upon the legal right of secession this is the *cardo causae.*"

He had already, on November 29, 1860, preached his Thanksgiving sermon to a great throng on the subject burning in the minds of all. Of the wisdom of his course in thus preaching we shall have more to say later. Of its effect one who was present wrote: "It confirmed and strengthened those who were in doubt; it gave directness and energy to public sentiment—so that perhaps no other public utterance during that trying period of anxiety and hesitancy did so much to bring New Orleans city and the entire State of Louisiana squarely and fully to the side of secession and the Confederacy. It has been my good fortune to hear some of the great pulpit and political orators of my generation, but I cannot recall an occasion when the effect upon the audience was so profound. After the benediction, in solemn silence, no man speaking to his neighbor, the great congregation of serious and thoughtful men and women dispersed; but afterwards the drums beat and the bugles sounded; for New Orleans was shouting for secession."

The die was cast and war came. The General Assembly met in Philadelphia in May, 1861. There came the passage of the Spring Resolutions. Here was a purely political utterance given by an ecclesiastical body. Dr. Charles Hodge and others protested, claiming that the Spring Resolutions "virtually declared that the allegiance of the whole Presbyterian Church, North, South, East and West, is due to the United States, anything in the Constitution, ordinances or laws of the several States

to the contrary notwithstanding; and not only decides the political question referred to, but makes that decision a term of membership in our Church thus usurping the prerogatives of the Divine Master."

This action was followed by the withdrawal of the ten synods and forty-seven presbyteries of the Southern States and Territories. These all in substance with solemn protest against the act of the General Assembly declared, in the fear of God, their connection with the General Assembly of the Presbyterian Church in the United States of America to be dissolved. Dr. Johnson says of Dr. Palmer: "He seems to have been largely instrumental in determining the precise form which the movements took."

Representatives from the forty-seven presbyteries in the South met in the First Presbyterian Church of Augusta, Georgia, on December 4, 1861. It was an able and experienced group that gathered there. Dr. Francis McFarland of Lexington Presbytery, venerable and wise, was called to the chair. At his suggestion Dr. Palmer was unanimously chosen to preach the opening sermon. It was a great occasion and he rose magnificently to the occasion. His theme was the Headship of Christ, or more fully stated by him: "The supreme dominion to which Christ is exalted as the Head of the Church and the glory of the Church in that relation as being at once his body and his fulness." As he drew near the close of his sermon, discussing his last head, "What glory, too, surrounds the Church," he said: "Do we understand, Fathers and Brethren, the mission of the Church

given us here to execute? It is to lift up throughout the world our testimony for this headship of Christ. The convocation of this Assembly is in part that testimony. But a little while since, it was attempted in the most august court of our Church to place the crown of our Lord upon the head of Caesar—to bind that body, which is Christ's fulness, to the chariot in which that Caesar rides.

"The intervening months have sufficiently discovered the character of that State, under whose yoke this Church was summoned to bow her neck in meek obedience. But in advance of these disclosures, the voice went up throughout our land of indignant remonstrance against the usurpation, of solemn protest against the sacrilege. And now this Parliament of the Lord's freemen solemnly declares that, by the terms of her great charter, none but Jesus may be the King in Zion. Once more in this distant age and in these ends of the earth, the Church must declare for the supremacy of her Head, and fling out the consecrated ensign with the old inscription, 'for Christ and his crown'."

He was elected moderator of this first Assembly, and filled that office with conspicuous ability. Dr. H. A. White, writing of this Assembly, said: "It must be remembered that, at the time when this Southern Church was organized, the fires of deadly warfare had been already kindled, and the great body of the men of the congregations were in the field with rifles in their hands. The members of this General Assembly were in full sympathy with the men in the armies of the South, and

yet there was not heard in the church in which the Assembly held it's session even an echo from the field of war nor from the forum of political debate. The court of the church did not sound a call to arms, nor unfurl a flag, nor make an announcement of political principles. The Assembly began it's work with quiet dignity by declaring that the work of preaching the gospel in all the world is the chief work of the Southern Presbyterian Church and the great end of her organization."

Dr. Palmer returned to New Orleans at the close of the Assembly and carried on his regular duties as pastor until April 1, 1862. Then he went to Tennessee to take up duties as chaplain with the army of General Albert Sidney Johnston. After serving there for a short time he was asked by the Governor of Mississippi to make a series of patriotic addresses in that State, which he did with great ability and success. Of one of those addresses, delivered at Jackson, *The Mississippian* said: "It was a most profound, philosophical and exhaustive exposition of the grounds of our defense in the great struggle in progress before the bar of God and in the forum of nations."

New Orleans having fallen, he removed his family, first to Hazlehurst, Mississippi, and then to Columbia, South Carolina. After further service in the field as chaplain, in September, 1862, he took up the work at Columbia Theological Seminary made vacant by the death of Dr. James Henley Thornwell. His eulogy of Dr. Thornwell delivered in the First Presbyterian Church, Columbia, at the request of the session of that

church and the Board of Directors of the Seminary, was a masterpiece of feeling and beauty.

He continued this work at Columbia, with occasional absences with armies in the field, until shortly before the fall of Columbia. Some great addresses came from his pen and lips during that time. His funeral address over General Maxey Gregg in the First Presbyterian Church of Columbia was tender and brilliant. An address delivered before the Legislature of Georgia on "Judgment Tempered with Mercy," upon a fast day called by President Davis in 1863, was a masterpiece. An address to the "Soldiers of the Legion" in 1864, in Columbia, was "an elegant and gracious welcome."

He took a leading part in the General Assembly of 1863 in Columbia, and that of 1864 in Charlotte. At the latter he opposed, ably but unsuccessfully, the union between the Southern Church and the United Synod of the South.

He continued to serve not only as professor in Columbia Seminary but also as supply for the First Presbyterian Church of Columbia. In February, 1865, Columbia was taken and burned; all his papers, books and household effects were in ashes; and he himself again in exile. His family spent the night of terror in the streets, lying upon or huddled around a few bundles of bedding and clothes they had rescued from the flames. Dr. Palmer, after Columbia was evacuated, returning, first took wagons into the country to secure food for the starving women and children; and then took up his ministry to the brokenhearted people of the city.

When the War Between the States closed in 1865, as soon as he could reach there, he returned to his people and his pulpit in New Orleans. The New Orleans *Times* speaks of this first appearance: "The churches were very largely attended, particularly the First Presbyterian Church, where Dr. B. M. Palmer, so famous for his eloquence in other days, held forth as one who had returned from his wanderings to become again a teacher and a guide. It was soon apparent that during his absence the Doctor had lost none of those powers which gave such a charm to his pulpit oratory. He seemed however, to be more chastened and subdued than he ever was before. With an humbler hope he looked up to the bow of promise which spanned the sky, and with gentler persuasion he called for a renewal of the covenant of grace."

For the next thirty-seven years, from 1865 to 1902, he stood in the pulpit of the First Church, New Orleans, and preached with mighty power; and went in and out in the homes of the city as the pastor, more and more, of a whole city.

Instead of tracing his work by years, let us follow the various lines of that wonderful work.

1. His outstanding work was that of a preacher—speaking with an eloquence that has been rarely equaled —the glorious gospel of the blessed God.

What were the qualities of that preaching that made it great?

There was of course thorough preparation. His Bible was used and studied constantly. A great library of the choicest books had been so mastered as to be at his immediate service. Across the floor of his study was a path on the carpet made by his steps as he walked to and fro, thinking out the frame and form of his sermons. There was a humble dependence upon God. The man who wrote the *Theology of Prayer* wove prayer into the very fabric of his preaching. There was tremendous intellectual power back of and revealed in his preaching. One who heard him on a great occasion wrote: "He seems in the very zenith of his intellectual powers, with ripe judgment, a warming, but not dominating imagination; an exquisite taste and vast stores of erudition." He spoke with a high moral earnestness that communicated itself to his hearers, and stirred their inmost souls. And withal he had a matchless grace of delivery. A voice round, smooth, rich, strong, that he used with rare skill, was his. Features, that pictured vividly the thoughts expressed by his words, deepened the impression. His was an eloquence that gleamed with marvelous beauty, and soared to heights of rare effectiveness. The topics that he chose and used were high and great. He preached of sin and its devastating effects; of the law as God Almighty's rule for the human soul; of human inability, complete and pitiful; of salvation by grace, rich, free and glorious; of prayer and the other means of grace; and of the future of the human soul. Dr. W. McF. Alexander said of his preaching: "He never spoke without laying deep

as a foundation of his discourse some great principle of eternal truth."

The heart of his preaching was the gospel. He adapted it to the needs of the day. He made it many-sided in its presentation. But it was always in its heart and in its essence the gospel that he preached. The influence of that preaching was tremendous. At home he preached to congregations that thronged a church holding two thousand people. And he preached to vast congregations when he went abroad.

He preached, just after the War Between the States, in Dr. H. J. Van Dyke's church in New York. The church was packed, and the people "held as under a spell." "An old veteran of the Northern army inquired who the wonderful preacher was. He finally learned that he was the Rev. B. M. Palmer, D.D., of New Orleans, Louisiana. 'The arch rebel of that name!' he exclaimed. 'He preaches like an archangel'."

He preached in Charleston, South Carolina, and at both services was assisted by his father, then eighty years of age. "All classes of the community, natives and foreigners, Northerners and Southerners, Jews and Gentiles, whites and blacks, crowded to hear his far-famed eloquence. Words fail to describe his eloquence, but its effect upon the audience may be judged from the fact that he compelled their undivided and eager attention for one hour and twenty minutes."

When nearly eighty-three years of age, he preached "at the request of prominent citizens irrespective of creed, on New Year's Day 1901," what was termed his

Century Sermon. He preached with all his matchless power in spite of age and infirmity. A newspaper man wrote: "During the solemn address the clock in the rear of the church ticked audibly. No one moved. No one spoke. No one whispered. There was not even the slightest coughing so common in densely crowded halls and on damp days. When the great Apostle of God's law had finished, a gray-haired parishioner in the gallery, who had listened attentively to every word of the discourse, turned to the man at his elbow and said with strange earnestness and sincerity, measuring every word he uttered: 'Greatest man alive'."

2. He was a powerful speaker outside the pulpit. He was called upon to speak on all sorts of subjects to all kinds of audiences. He spoke by request to the Bar of New Orleans, after the death of Mr. Alfred Hennen, a fine lawyer, a fine ruling elder and a fine Christian, on "Christianity and Law." The address was listened to with rapt attention, praised for its clarity and power, and published by request. Years afterward at his funeral the judges of the Federal, Supreme, and City Courts, and many distinguished lawyers, sat together in the church.

He delivered a eulogy on General Robert E. Lee following his death in 1870. The large St. Charles Theatre was packed to the doors and thousands were turned away. The great speech was worthy of the great subject —and higher praise could not be given. Twenty-one years later he delivered a memorial address in honor of General Joseph E. Johnston, of which his biographer

said, it was "an effort of great beauty and power." He delivered many commencement addresses, of which perhaps the greatest was at Washington and Lee University on "The Present Crisis and its Issue." It is of this occasion that Dr. S. H. Chester writes the story of the Honorable John Randolph Tucker and Commodore M. F. Maury. They were seated on the rostrum. Commodore Maury said to Mr. Tucker, as Dr. Palmer began speaking: "He is the ugliest man I ever saw." Ten minutes later he said: "He is getting better looking." Near the close of the magnificent address he turned again to Mr. Tucker and said: "He is the handsomest man I ever saw, sir."

3. He was a faithful, tender, and successful pastor. Not all great preachers are. He did much pastoral visiting. This in a large city is a difficult task. His old father, writing proudly to a daughter of his wonderful son, said: "He then showed me the list of families which he had annually to visit, some once, twice, or more, according to providential dispensations, and the number amounted to three hundred and forty, so that on his visiting days, which were usually the first four days after each Sabbath, he had to pay from three to ten daily calls in order to meet the demands." He was very attentive to the sick. He was generous to the poor. We have already noticed his marvelous faithfulness when the pall of the yellow fever pestilence hung over the city. Again, in 1878, he hurried back from a vacation in Virginia when the epidemic reached New Orleans. He wrote to a close friend: "You will form some idea of

the trial, when I state that during three months, I paid each day from thirty to fifty visits, praying at the bedside of the sick, comforting the bereaved, and burying the dead."

He was at his best in comforting those in sorrow. He was gifted in ministering to the brokenhearted. "At all times in the darkened home he was a very son of consolation. The sorrowing turned to him for help, as the needle to the pole." The widow of ex-President Jefferson Davis, that much maligned and much misunderstood great soul, wrote thus in a letter: "About a year before my husband died he became very restless and announced his intention to go to New Orleans. We had several guests in the house and I suggested his waiting until Monday, but he said decidedly, 'I want to go to-day.' It was Saturday. He came back on Monday evening very calm and cheerful. In a day or two he said, 'I went to commune with Dr. Palmer, and it has done me a world of good.' . . . Something had disquieted him greatly and he went to Dr. Palmer for comfort."

He was marvelously gifted in writing letters of consolation, that came like balm to the wounded soul. In writing to his friend Dr. S. A. King of Waco, Texas, over the death of a son, a young doctor of great promise, he said this: "I know not whether to condole with you upon the greatness of your loss, or to congratulate with you at furnishing such a contingent to the happiness of heaven." He wrote to the venerable mother of Dr. Thomas E. Peck, after his death: "There are few on earth who can draw closer to you than I; as with the

tenderness of a son I share with you the burden of sorrow—and then lift with you the hallelujah of praise." To the family of Colonel F. W. McMaster, of Columbia, he wrote: "We pluck the sting out of our deepest sorrow when we reflect upon the happiness of those with whom we are compelled so reluctantly to part." And so in literally hundreds of cases he wrote long letters of most tender sympathy and richest comfort. Dr. Johnson finely says of these letters: "Tactful, redolent of sweetest sympathy, full of pure and noble personal affection, brotherly, fatherly, commanding the flood gates of Scriptural consolation, they are to-day amongst the peculiar treasures of many of his old people or their descendants."

He was a rarely gifted soul winner. God used him greatly in personal work for souls. This is remarkable, for few of the great preachers have been thus gifted. His *Life and Letters* tells of many of these cases; and the files of the *Southwestern Presbyterian* contain many more. Now it is the hardened and hopeless drunkard, avoided by all, who is won for Christ. Now it is the victim of yellow fever, dying in despair, who is pointed to the thief on the cross and believing and saved, asks him to write to his old father: "I have found Jesus, who has pardoned my sins, and I am not afraid to die. Meet me in Heaven." Now it is the brilliant lawyer, ruined by drink, a fugitive from home, who comes to Dr. Palmer in his study, and is led to Christ and sent back home rejoicing. And years after, Dr. Palmer receives a letter from a prominent ruling elder and Sunday-school su-

perintendent, thanking him for what he had done in pointing him to Christ. "They that turn many to righteousness shall shine . . . as the stars for ever and ever."

4. Time will not permit our telling much of his work as a church builder. He had the gift of putting others to work. His elders visited the flock. The men and the women were organized into two separate associations for definite work. Five Sunday schools were organized with one hundred and twenty teachers and sixteen hundred and fifty-eight pupils; and that in a church of only six hundred and fifty members. Schools were organized for the Italians, the Chinese, and the Negroes. A Sunday-school worker employed by his church in a few years organized schools in the State of Louisiana that had an enrollment of more than twenty thousand pupils. Though he did not believe in parochial schools, holding that to conduct them lay outside the sphere of the church, yet when what he regarded as an emergency arose through the forcing of Negro pupils into the white schools, he joined the other churches of the city in founding a system of parochial schools for the whites. The school the First Church carried on was the Sylvester Larned Institute, a high school for girls that had an attendance of more than one hundred and fifty.

He not only built his own church and Presbyterianism in the city and State, but wrought well in the Church at large. He was chairman of the committee to prepare a new hymnbook. He served ably on the committee that revised our Book of Church Order. Supremely, he

did more than any other man in founding the Southwestern Presbyterian University. As early as 1869 he urged a Presbyterian university for the Southwest. He and others did not let the matter rest, and the Synods of Arkansas, Alabama, Memphis, Mississippi, Nashville, and Texas elected directors in 1874. These met, chose the name, and fixed the nature of the new institution. The new board secured the services of Dr. Palmer for a few months as financial agent. In May, 1874, they elected him chancellor. He was disposed to accept, but his session and church opposed this strenuously. The matter was left to the Presbytery of New Orleans to decide. Dr. J. B. Shearer in a most able address presented the claims of the University. Dr. Palmer spoke, telling of his personal preference for the pastorate, but his willingness to hear the call of duty and go as chancellor. He left the decision to presbytery. The church, through its commissioners, strongly and feelingly opposed his going. Presbytery, by a large majority, refused to let him go. He wrote to Dr. Stuart Robinson: "It is no grief to me to be remanded to the work which has been the joy of my life." But though not chancellor, he was still an enthusiastic and loyal supporter of Southwestern. One of the most vivid memories of my freshman year at the university is of a strikingly beautiful speech made by him in presenting a portrait of Dr. John N. Waddell, retiring chancellor, to the University.

5. We can only briefly tell of his work as a writer. In his earlier ministry two brilliant addresses—one before Erskine College on "The Love of Truth," and an-

other before the University of North Carolina on "Man's Religious Nature"—were published by request. After the War Between the States he prepared a history of the First Presbyterian Church. This was done in 1873. The next year he wrote a pamphlet on "Hindrances to Union with the Church" which was published later. In 1876 he published "The Family in Its Civil and Churchly Aspects." Dr. Johnson quotes "one of the masterful minds of the church" as saying, "This little book is the ablest thing that Dr. Palmer ever wrote." His greatest book, in the opinion of the writer, is his *Life and Letters of James Henley Thornwell.* Of this he wrote to one near to him: "In regards to the 'Life of Dr. Thornwell'—if I have comparatively succeeded, it is because I always love hard; and in this case my heart held the pen—diffusing a glow over the composition which the head alone could not have imparted." It is a very able biography of a truly great man. *The Broken Home; or Lessons in Sorrow* was published in 1890. One after another of his loved ones were taken from him; and after each death, largely to ease his own heartache, he wrote a little sketch of the dear one. These, loving hands gathered into a blank book. After the death of his beloved wife, another sketch was added. The suggestion came to "publish these and make their sorrow a means of blessing to others." This was done. Of the book Dr. Palmer wrote: "From the simple desire of comforting those who mourn, this story of repeated bereavements is here told. . . . Long treasured memories are now scattered upon the winds, with the prayer that they may

help to bind up the broken-hearted."

Twice did he venture into the realm of theology in his writings. Dr. Johnson says that he was "a masterful expounder of the theology of the Bible and the Westminster standards." He wrote, or rather dictated, *The Threefold Fellowship and the Threefold Assurance* in 1892. His other venture was his *Theology of Prayer,* written earlier but published in 1894. The writer of this sketch undertook a few years ago to make a real study of prayer. He found a world of books touching its practical aspects, but none that presented it in its theological aspects until he came to this work of Dr. Palmer's. In the preface he says: "So far as known to the author, there is no book which collects and refutes the various objections urged by different classes of skeptics. Nor is there to be found anywhere a full articulation of prayer in the system of grace." Well does his biographer say: "It stands in a class by itself; and fills a gap which had existed hitherto in our theological literature."

His review articles were many and able. They were mainly contributed to the *Southern Presbyterian Review* and its successor the *Southern Presbyterian Quarterly.* The reader marvels at the wide range these articles took. Some were historical, as on "The Jews," "The Import of Hebrew History," and "Mormonism." Others were theological, as, "The Relation between the Work of Christ and the Condition of the Angelic World," "The Doctrine of Imputed Sin," "Doctrine as the Instrument of Sanctification," and "Grounds of Certitude in Religious Beliefs." Others were philosophical, as "Baco-

nianism and the Bible" and an able review of Dabney's *The Sensualistic Philosophy of the Nineteenth Century.* Others again were in the realm of ecclesiology, and these perhaps were his ablest: "Church and State," "The Proposed Plan of Union," "Fraternal Relations," "Lay Evangelism," and searching descriptions of the General Assemblies of 1859 and 1865.

Again he turned to the realm of literature in its narrower sense, writing most charming articles on "The Claims of the English Language," and "The Art of Conversation."

Many of his finest articles were found in the *Southwestern Presbyterian* which he was largely instrumental in founding in 1869. Here he presented striking sketches, "From a Pastor's Portfolio," and published the most of his exceedingly able articles on organic union.

6. His greatest work, next to his preaching, was as a Christian statesman. First, few men have been able, as he was, to stand for the truth as he saw it, and yet to stand in love. Rabbi Leucht in a notable memorial address said: "Only great men have the capacity of harboring strong convictions, and at the same time of allowing others to differ; only good men will take an opponent by the hand and say, 'Be my friend.' No one doubts that he clung to his faith with a pertinacity that knew no compromise. What had once crystallized into conviction—be it religion, politics or social problems—he never deviated from it for a moment. No matter how the world stormed against it, no matter what evolution would take place in the minds of his colleagues, pupils

or contemporaries, he stood fast and immovable upon the rock of his judgment; and no doubt he took it unaltered and unabridged into his grave."

That very bigness shows why he could mightily magnify Christ and His cross, could preach the gospel with all the power of his great soul, and yet be a close friend of the Jews. In a great crisis in their history, after a fearful arraignment of Russian crimes and barbarities, and a tremendous prediction of God's punishment and retribution upon them, he cried out: "When a Hebrew suffers I suffer with him." Over his coffin their representative said: "These words since then have been the bonds that linked us to him—even unto death." And yet he was a Christian in every fiber of his being; and they knew that he was Christian. They loved him and honored him as a Christian. As Dr. Johnson wrote: "They loved no cold, hard, unrelenting man. They loved him because he loved them. Yet they knew that he was a Presbyterian of the Presbyterians, a Calvinist of the Calvinists, a Christian of the Christians."

This explains why, as said above, he could be a "Calvinist of Calvinists," and yet be loved by all denominations; why on the celebration of his eightieth birthday, Roman Catholic cardinals, Jewish rabbis, Episcopal bishops, and a great host of people of all faiths could bring and send their greetings; and why packing his church at the hour of service, lining the streets, with bared heads, all the way from church to cemetery and filling the cemetery, a vast throng of "Protestants and Roman Catholics, priests and people, Jews and men of

the world gathered to do him honor and show their love."

This also explains why he could stand stubbornly for the headship of Christ in His church, and therefore against union with a church that assailed that headship in acts if not in word, and yet have a large number of devoted friends in that church. He was bound closely to men like Dr. H. J. Van Dyke, Dr. T. L. Cuyler, Dr. William Henry Green, and some of the finest letters of sympathy he wrote or received were to or from them.

Second, one of his greatest contributions to the Church he loved was his stand for the spirituality of this church and against union with any church that did not hold those views. Dr. Johnson has finely stated the fact that his hand, with Thornwell's, had largely molded the Southern Presbyterian Church into the form it took. "He came to love her because of his own work upon her and because he believed she conformed nearly to the pattern of the Church shown in the Scriptures." So all his life he defended her against absorption by a church holding different views.

In 1865, after the close of the War Between the States, the General Assembly of the Presbyterian Church in the United States of America, in session at Pittsburgh, adopted some most unfortunate resolutions. The war had terminated in the surrender at Appomattox, and the South lay prostrate and conquered. The Assembly denounced the secession of the presbyteries and synods that made up the Southern Church as "unwarranted schismatical and unconstitutional." It announced its

purpose "not to abandon the territory in which those churches are formed but to recognize as the church the members of any church within the bounds of the schism who are loyal." The Board of Domestic Missions was to occupy the South and build up loyal congregations. Ministers were not to be received into presbyteries, nor members taken into churches "if they have taken up arms against the United States . . . till they give evidence of repentance for their sin, and renounce their error." Such an attitude was to say the least unfortunate and not calculated to heal the breach. In 1868 the General Assembly of the Presbyterian Church in the U. S. A. "acknowledged the separate and independent existence of the Presbyterian Church in the Southern States and enjoined upon all subordinate courts so to treat it."

In 1870 the Old and New School branches of the Northern Presbyterian Church united. All offensive statements or actions were dead-lettered by this action: "That no rule or precedent which does not stand approved by both bodies shall be of any authority in the reunited body." On this platform the united body invited the Southern Presbyterian Church to come in with them. An able committee was sent to the Southern Assembly in session at Louisville, Kentucky. Dr. R. L. Dabney was moderator of that assembly. Dr. Palmer was chairman of the Committee on Foreign Correspondence. To this committee was referred the overture from the Northern Church asking for a Committee of Conference to meet a similar committee from their church. Such a committee was appointed "with instructions that

the difficulties in the way of cordial correspondence between the two bodies must be distinctly met and removed." Those difficulties were, the committee found:

(1) The political deliverances of both wings of the Northern Church, changing the Presbyterian Church into a political organization, against which the Southern Church felt constrained to bear testimony.

(2) The union of the Old and New School Presbyterians into one church had been effected by methods which involved the surrender of past testimonies for the truth, and had made the Northern Church a broad church giving shelter to every creed.

(3) The legislation by which the Southern men of the synods of Kentucky and Missouri had been expelled from the Northern Church was revolutionary, overthrowing the Presbyterian system of church government.

(4) That both branches of the Northern Church had, through formal resolutions of their Assemblies, made injurious accusations against the Southern Church extending even to charges of heresy and blasphemy, which had filled the ears of the world and had never been withdrawn.

The same Assembly directed the Committee on Foreign Correspondence to prepare a letter to all the churches under the care of the Assembly, explaining the action taken. This letter was written by Dr. Palmer, adopted by the Assembly, and sent down to the churches. One of the clauses of that letter is interesting: "The overture from the Northern Assembly was based upon

the fatal assumption that mutual grievances existed, in reference to which it became necessary to arbitrate. This assumption is precisely what we cannot truthfully concede. Our records may be searched in vain for a single act of aggression, or a single unfriendly declaration against the Northern Church. We have assumed no attitude of hostility toward it. In not a single case has there been an attempt to wrest from them their church property. In not a single case has there been hesitation in receiving their members into our communion upon the face of their credentials, amongst the hundreds who have come to make their home with us since the War. In not one instance has there been exhibited a spirit of retaliation in regard to any of those very measures instituted against ourselves by the Assembly of 1865 and by subsequent Assemblies.

"Whatever obstructions may be in the way of ecclesiastical fellowship were not created by us, and we could not allow ourselves to be placed in the false position before the world of parties who had been guilty of wrong to the Northern Church. Having placed nothing in the way of Christian Fraternity, there was nothing for us to remove. Whilst, therefore in Christian courtesy, we were willing to appoint a Committee of Conference, it was necessary to guard against all misconstruction, and misrepresentation by instructing our commissioners." Such were the views of Dr. Palmer. He held them in substance up to his death. Did they make him narrow and illiberal? Hear Rabbi Heller speak: "Yet this outspoken man, whose life lay like an

open book before the world, was not only honored but revered and loved by all sects, admired by those who did not share his beliefs, venerated often by those whom he was forced to attack, for his heart was rich with a love that swept away every barrier; his genial smile knew no sectarian bounds."

Third, as a Christian statesman he stood foursquare for civic righteousness. He stood so uncompromisingly for civic righteousness and so unyieldingly for the spirituality of the church that his position was a difficult one. He felt that he held for himself the key to this dilemma. The church, as such, had no right to appear in the arena of political affairs. To do this trails her spirituality in the mire. "But what she cannot undertake in her organized form she may accomplish through her members as citizens of the Commonwealth."

She should quicken the consciences of her members, so that they shall have nice perceptions of duty.

He felt that church courts should make no political deliverances. He felt further that the pulpit was no place for political utterances. In a great crisis he said: "You, my hearers, who have waited upon my public ministry and have known me in the intimacies of pastoral intercourse, will do me the justice to testify that I have never intermeddled with political questions." In his "Thanksgiving Sermon," preached on November 29, 1860, he began by saying "The voice of the Chief Magistrate has summoned us today to the house of prayer. . . . In obedience to the civil ruler who represents this Commonwealth in its unity, we are now assembled."

Not in a church court, not as the preaching of the gospel on the Sabbath, but as speaking on Thanksgiving Day, did he discuss a great political question. But this distinction did not fully satisfy him. Dr. Johnson says: "The time came when the wisdom of his course in preaching that sermon seemed less apparent; indeed, he is said to have repented preaching the discourse, though the day never came when he took an essentially different view of the great subject involved." He fully lived up to his principles in handling the Sabbath question. The Sabbath was assailed by those holding the continental view in New Orleans. He felt keenly the binding obligation of the Sabbath. But he did not wish the church in her organized capacity to demand Sabbath legislation. He called representatives of all forms of religious belief to gather for conference. The response was general and cordial—Roman Catholics, Jews, and Protestants gathered under his lead, and organized a League for the common defence and perpetuation of a day of rest. But they combined as individuals and not as churches in their attitude towards the State in this movement.

His greatest stand for Christian citizenship was made against the infamous Louisiana Lottery Company. This company was made up of a syndicate of gamblers, largely from New York. These gamblers secured from the carpetbag legislature of 1868, through the most notorious bribery and corruption, a charter. This charter gave them a monopoly of drawing lotteries in Louisiana for a period of twenty-five years. Religious and moral forces

were strongly against them; but by the use of vast sums of money they bought up legislatures, judges, and even a constitutional convention. The stock of the company became worth twice as much as all the bank stock in the State. It paid dividends on the stock as high as 170 per cent. Prizes amounting to $48,000,000 were given annually. In addition, policies, or bets on the numbers of the daily drawings, were sold in more than a hundred "policy shops," where workmen, women, children, and servants spent their own small change or that of others. A perfect debauch of dishonesty seized the whole city and State. Ninety per cent of the money received came from outside the State. The Lottery controlled the banks, big business, politics and the press. It was perverting the consciences and the judgment of really good people, because of the flow of outside money into the State.

The time came when they sought the renewal of the charter through a Constitutional Amendment. The real Christians of the State were thoroughly aroused. The Louisiana Anti-Lottery League was formed. It opened its campaign with a great mass meeting in the Grand Opera House. The building was packed to the doors and thousands could not secure entrance. On the platform were the finest men of the city, Protestant, Roman Catholic, and Jew. The presiding officer was Colonel William Preston Johnston, Chancellor of Tulane University, and son of General Albert Sidney Johnston.

After a few forceful words he introduced Dr. Palmer

in these words: "It is now my privilege to introduce to you a man who by his talents, his eloquence, and his virtues, well deserves the title of the first citizen of New Orleans." The speech was a masterpiece. His words were a flame, burning and shriveling the iniquitous thing. As he closed with these words, "The moral sentiment of mankind is against the lottery, and all the countries that have given it a temporary existence have found that it exhausted the resources of the land and have more or less divested themselves of the curse; but if, notwithstanding all these things, the curse should still be inflicted upon us, Louisiana must become a lost Pleiad in the sisterhood of States, and she will go forth an outcast pariah with the scarlet letter of shame branded forever upon her forehead," almost the entire audience stood on their chairs, shouting and gesticulating in a frenzy of applause and concurrence.

A distinguished Jew said of that address: "It did not seem to me that it was Palmer that was speaking. He spoke as one inspired. It seemed to me that God Almighty was speaking through Palmer. He had filled him with His Spirit and Message as he filled the Hebrew prophets of old." That speech that night sounded the death knell of the Louisiana Lottery.

The grand old man came to the close of the nineteenth century and entered upon the twentieth. Preacher, pastor, church builder, writer, and Christian statesman, though in his eighties, his bow still abode in strength. A city had paid its tribute of love to him on his eightieth birthday. Universally revered, loved and

honored he was. When suddenly struck by a streetcar, he was grieviously injured, and after lingering for a few weeks he passed home.

A church was in tears. A city mourned its greatest man. From all over the South messages of sympathy poured in. And a great throng followed him to his grave. Many were the words of love and praise. But best of all—this was said there: "I prefer to recall him now as the humble disciple of my Lord. . . . In his last conscious hours, as I learned from one close to him, he turned resolutely away from every other confidence, and cast himself on Christ, trusting to His sovereign grace alone."

VI

Givens Brown Strickler

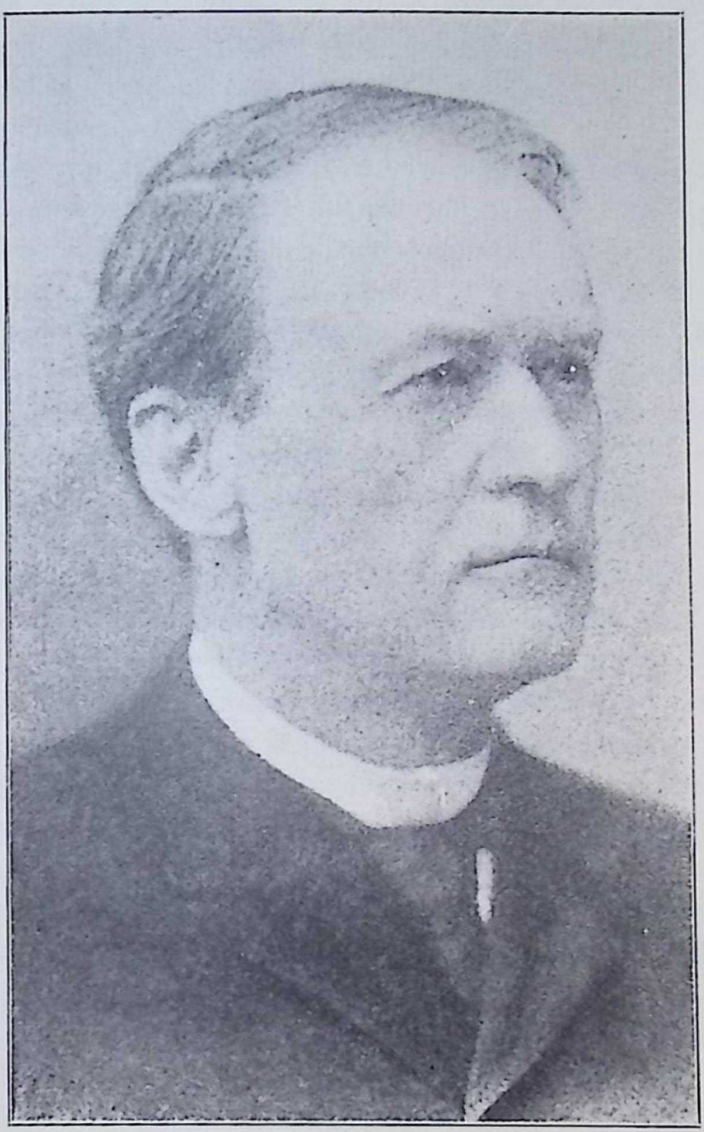
The Pastor

✠

NEAR the center of Rockbridge County, Virginia, in the very heart of the Valley of Virginia, rises a massive peak known from its shape as House Mountain. Rugged, square, imposing, it may be seen from every part of the county. It dominates the entire section with its huge bulk and massive form. Someone has said, and I think truly, that the peak has stamped its impress upon the people of that county. They are larger in size, more massive in their thinking, stronger in character, because for generations they have been looking upon that great mountain.

In that county, at a place then known as Strickler's Springs, Givens Brown Strickler was born on April 25, 1840. His birthplace is a most beautiful spot. It is at the entrance to Goshen Pass, where the north fork of the James River breaks through North Mountain on its way to the sea. Commodore M. F. Maury is said to have expressed the wish that when he died, his body might be borne through Goshen Pass when the laurel was in bloom there, and he had his wish.

The boy born at this rugged and beautiful spot was of Scotch-Irish and Dutch descent. His ancestors were from Scotland by way of Ulster, and from behind the dikes of Holland. The man has not read history to any purpose who questions the strength and courage of those strains which were united in him.



GIVENS BROWN STRICKLER, D.D., LL.D.

His father was Joseph Strickler and his mother Mary Brown Strickler. Sturdy folk they were, with the fear of God in their souls, and love for God and their fellow men shown in their lives.

They taught their boy to be truthful and honest and clean, and to do his duty. They taught him God's Word, as a lamp unto feet that would carry him far in success and usefulness, and a light unto a path that would lead into the heights. They taught him the Shorter Catechism; and he never forgot what man's chief end is, and glorified God in a life of rare usefulness and beauty.

He grew as a lad among sturdy, righteous, God-serving and God-worshipping people. He went to the community schools and prepared for college. He went down the river to Lynchburg, and worked there as a printer. And in 1858 he entered Washington College in Lexington. Dr. George Junkin was president then. Over at the Virginia Military Institute a professor who was to be known to fame as General Stonewall Jackson was teaching. In the pulpit of the Presbyterian Church, where he worshipped, the saintly Dr. William S. White was preaching.

We do not know much of his work during those years. Storm clouds were gathering. The staid old town where the college was did not escape those clouds. There was confusion everywhere. There must have been confusion in the college. In 1861 the storm broke. The students of Washington College organized the Liberty Hall Volunteers. Young Strickler was made a sergeant. The company marched down to the lower Valley with much

enthusiasm and applause. A finer body of young men did not enter the war. They were brave, true, educated. Very many never came back. The company became part of the Fourth Virginia Infantry. That regiment was a part of a brigade not unknown to fame.

Sergeant Strickler was in the three-months' marching and skirmishing in the lower Valley while Jackson was whipping his brigade into shape. Then came Bull Run. The Southern army in the Valley was rushed across the Blue Ridge to aid Beauregard. The Northern army was victorious at first, rolling up the Southern army from left to center; but there it struck Jackson's brigade, and went no further. And General Bee, when he cried out, "Look at Jackson! There he stands like a stone wall," gave a new name to a general and a brigade.

And now Sergeant Strickler is a member of the Stonewall Brigade, and fights under General Stonewall Jackson. He is back in the Valley. He tramps the frozen way to Romney. He suffers hardships and privations. And all the while Jackson is drilling and marching and training, he is tempering one of the finest pieces of machinery for war that history records; and Sergeant Strickler is being tempered too, and fitted for war and life.

Spring comes. And with it, so great soldiers say, came a campaign that next to Napoleon's Italian campaign is the greatest in the history of war. Jackson struck at McDowell, at Front Royal, at Winchester, at Cross Keys, and at Port Republic, winning five battles, marching five hundred miles, and checking forces five times as great as his own. And now *Lieutenant* Strickler goes

with his general to strike the right flank of McClellan's army and to relieve Richmond. We will not follow the young Lieutenant as he goes from Richmond to Second Manassas, and then on to Sharpsburg. But after that bloody engagement it is *Captain* Strickler of the Stonewall Brigade. Then came Fredericksburg and Chancellorsville. And hope of Southern success died when Stonewall Jackson was lost in the forests of Chancellorsville.

Captain Strickler led his company at Gettysburg. When he and a little handful of men had passed the stone wall at the crest of the hill, his company lay stretched upon the slope of the hill, dead or wounded. And he was a prisoner.

As a soldier he had ever shown a cool courage, a steadfast faithfulness, and noble devotion to duty.

We pass over the hardships and cruelties of the prison life. It is not a pleasant chapter. He was taken to Fort McHenry and finally was transferred to Johnson's Island. Dr. E. C. Gordon wrote in the memorial adopted by the Board of Trustees of Washington and Lee University: "But the horrors of prison life could not quench his dauntless spirit, nor destroy his desire for self-improvement and the endurance which met and overcame all difficulties. Throughout his long captivity he did his full share to keep alive the courage and hope of his fellow captives. With them he read, studied, wrote, debated, and gained the reputation of being 'the most accomplished rhetorician, the most skillful master of the art of elocution, the best speaker, the nearest ap-

proach to the orator, in the club' which he and other officers formed at Johnson's Island. Besides he prayed, conducted religious meetings, made religious addresses; and in every practicable way sought to exert the best moral and religious influence on his fellow sufferers in prison."

Mr. A. T. Barclay of Lexington, an old friend and companion in arms of Dr. Strickler, tells how he strove to continue the improvement of his mind and education: "As a prisoner of war he was imprisoned at Johnson's Island. I was confined at Fort Delaware. We corresponded during that time, and after a few letters had passed between us he proposed that we continue our correspondence in Greek. I thought he had me in a box, but I suggested that our commandant at Fort Delaware was not acquainted with the lingo and that the letters would not be delivered. With this suggestion he concurred, much to my relief."

With the surrender of General Lee the war closed, so far as he was concerned. There was no bitterness and no repining. Released from prison he returned home to Virginia, and took up his student life where he left off in 1861. In the fall he went back to Washington College. Much to his joy his great Commander came there as president, and for three years he was blessed by the influence of that great soul. While there "his scholarship gave promise of his afterwards distinguished career." He graduated with distinction in 1867. For the next session he was an instructor in Latin, and showed great ability as a teacher.

In the fall of 1868 he entered Union Seminary at Hampden-Sidney. Dr. R. L. Dabney was the professor of Systematic Theology there and stamped his impress mightily upon the student. Dr. T. E. Peck was in the chair of Church History, Dr. B. M. Smith in that of Oriental Literature, and for his last year Dr. Henry C. Alexander occupied the chair of New Testament Literature. Mr. Strickler completed the course in two years, and for a part of that time was an assistant in New Testament Greek. He was graduated at the head of his class. He was licensed by Montgomery Presbytery on September 2, 1870. He was called to the pastorate of Tinkling Spring Presbyterian Church, was ordained by Lexington Presbytery on May 19, 1871, and served that historic church as pastor for twelve years.

His pastorate was an eventful one for that church. His preaching was from the first of a very high order of excellence. He preached with power. When in 1910, at Union Seminary, he published a volume of sermons "in response to the request of a number of Christian friends," he tells us that, "They were prepared originally, almost all of them, for the congregations of Tinkling Spring, Augusta County, Virginia, and of the Central Church, Atlanta, Georgia, whom the author had the privilege and honour of serving for a number of years, and are here reproduced substantially as at first delivered. They thus pleasantly recall the happy days spent in those important churches." The sermons are of a high order of excellence.

His pastoral work was most effective. He visited the

people and they came to know him and to love him tenderly. When the writer entered that presbytery many years later, the memory of that great pastorate was still alive in the minds and hearts, not only in Tinkling Spring Church, but the other churches in the Valley of Virginia.

He was made a Doctor of Divinity in 1878 by his Alma Mater, Washington College, now Washington and Lee University. While pastor at Tinkling Spring, he received a number of calls to prominent churches. Among them were calls to St. Joseph, Missouri, and Louisville, Kentucky.

In 1883 he was called to the pastorate of the Central Presbyterian Church, of Atlanta, Georgia. It was a great church, but at that time torn with dissension. This he soon healed. Of his fine work as pastor there I shall speak later. Enough to say here that one of his elders, still living, writes: "He was an ideal pastor." His preaching continued to grow in power. His influence went out in an ever-widening circle. The other Presbyterian churches of the city loved, trusted, and honored him. The whole city came to respect him. And the entire Southern Presbyterian Church trusted his judgment and felt his influence.

In 1887 he was chosen moderator of the General Assembly that met in St. Louis; and filled that position with conspicuous ability. In 1894 he was made a Doctor of Laws by Davidson College. During the same year he was chosen as a member of the Board of Trustees of Washington and Lee University, a position that he filled

with honor until his death. He was chairman of the Assembly's Committee on Conference with the Northern Church in 1887, 1888, and 1889. This committee drafted the plan of co-operation in Foreign Missions, Home Missions, Colored Evangelization, and Publication that was adopted by the Assembly of 1889.

In 1896 he was called to the Chair of Systematic Theology in Union Theological Seminary. The opposition in Atlanta to his removal was strong. The congregation of the Central Church brought to bear every possible pressure to induce him to remain. The four churches that had gone out as colonies from the Central Church, under his ministry, urged him to stay in Atlanta. His neighbors of the Second Baptist Church passed resolutions requesting him to stay. But he felt the force of the call and accepted, and the Presbytery of Atlanta consented to his going.

Union Seminary was still at Hampden-Sidney, but the new buildings were being erected in Richmond. Dr. W. W. Moore was in the chair of Oriental Literature. Dr. T. C. Johnson occupied the chair of Church History. Dr. C. C. Hersman was professor of New Testament Literature. Dr. Thomas R. English was professor of English Bible and Pastoral Theology. Sixty-five students were in attendance. But the Seminary was moving toward larger, greater things.

Dr. Strickler was a fine teacher. The Board of the Seminary said of his teaching afterwards: "His teaching was of a high character, lucid, forceful and deeply impressive." He was a strong theologian, but not an original

one. He followed his great teacher, Dabney, in almost every particular. One who knew, admired, and loved him thus wrote: "He accepted the Reformed Theology as a body of truth revealed to men by God for their salvation from sin, and their preparation for eternal service in the Kingdom of Christ. About all this he had no doubts. . . . This Theology, in his opinion, was to be received, studied, believed, taught and lived; for, in his view, there was a most intimate and important relation between true Christian doctrine and real Christian living."

He seemed most happy in his work at Union. He enjoyed teaching Theology, and his students loved, honored, and admired him. He grew all his years at Union in the affection and confidence of the whole Church.

In 1897, at the commemoration of the Two Hundred and Fiftieth Anniversary of the Westminster Assembly, he delivered a great address on "The Nature, Value, and Special Utility of the Catechisms." This address made a profound impression; and of it we shall have something more to say later.

In 1902 he was a member of the General Assembly that met in Jackson, Mississippi, and was chairman of the Standing Committee on Foreign Missions. In the report from that committee, which he prepared, he said: "The Assembly regards with satisfaction the efforts now being made to induce churches and individuals to support individual missionaries. It believes that this plan, properly managed, will result in largely increased con-

tributions, and in greater practical interest in the great cause." Great results came later from this plan.

But perhaps his crowning achievement, in the work of the Church at large, was as chairman of the Assembly's Ad Interim Committee on Closer Relations from 1904 to 1907. He guided the Church through dangerous waters that might have meant shipwreck and division. The Articles of Agreement, which established "The Council of the Reformed Churches in America holding the Presbyterian System," were the outcome of the conferences of his committee with the committees of the other Presbyterian and Reformed Churches.

In 1905 Mrs. Strickler, his beloved helper, was called home. Her death saddened and broke him, for he had leaned heavily on her in the home, and her help, devotion, and efficiency there had made possible much of his usefulness and power in his great work.

During the last years of his life he suffered much, but bore his pain with quiet heroism.

In 1913 the question of yet closer relations with other Presbyterian Churches came up through overtures from certain presbyteries. Lexington Presbytery, that the movement might be guided aright, sent Drs. G. B. Strickler and A. M. Fraser to the General Assembly. That Assembly met in Atlanta, his former home. His attendance was an ovation. The Moderator announced that as an evidence of the high esteem in which he was held he should be an honorary member of each of the standing committees. He was chairman of the Select Committee to bear the fraternal greetings from the As-

sembly to the Assemblies of the Presbyterian Church in the United States of America and the United Presbyterian Church, which were in session in Atlanta at the same time our Assembly was in session.

His host of friends vied with each other in their effort to make his stay pleasant and attractive. But his friends in the Assembly and in Atlanta realized "that it would not be long before they would have to give up him whom they had for many years looked upon as the greatest champion of the faith, and whose judgment was trusted more widely than any other minister of our church."

On his way home from the Assembly he stopped in Laurens, South Carolina, to visit a daughter, and was taken sick there. His condition was at first most alarming, but he rallied and was taken back to Atlanta to be with his son, Dr. Cyrus W. Strickler. There he fell asleep on August 4, 1913. Funeral services were held first in his old church, the Central Presbyterian. A gifted son of that church, Mr. L. L. Knight, wrote in that church's weekly paper: "At his funeral in the old church not a word of eulogy was spoken. But what flowers of speech could have added to the golden silence of the place where for thirteen years he broke unto his people the Bread of Life and where every arch and aisle were fragrant with the memories of him who there slept his last sweet sleep in front of the pulpit—so long his throne of power." His body was carried back to Richmond, where there were further services, and he was buried in Hollywood Cemetery, beside his wife.

We are accustomed to think of Dr. Strickler as a great Systematic Theologian. And he was. Dr. Johnson wrote of him: "Dr. Strickler was a pre-eminently great teacher of the Reformed Theology. He gave himself to inventing no new statement of any old truth; but accepting the old truth in its old forms he exhibited unrivalled skill in expounding, defending, and impressing this theology as set forth in the Westminster Standards—that rugged and massive system of Christian truth which so perfectly matched his own character, which indeed had moulded his own character. His penetrating insight, his keen power of analysis, his logical method, his capacity to convey doctrinal truth on profound subjects in simple terms—long cultivated in his preaching of doctrine to the people—his satisfaction with the system he taught, his love for it, his set purpose to hold and defend and further the faith once delivered to the saints combined to make him the greatest injector of that system into the minds of men of the last two decades in our Church. He made his mark on the men who sat under him, indelibly." But I think that he was a much greater Practical Theologian. And it is in this realm that I ask you to study him with me.

Dr. Washington Gladden in his able book *The Christian Pastor* divides practical theology into seven parts or topics. They are: 1. The Theory of Church Polity. 2. The Theory of Worship. 3. The Theory of Preaching. 4. The Theory of Teaching the Young. 5. The Theory of the Care of Souls. 6. The Theory of Pastoral Training. 7. The Theory of Missions or Soul Winning.

We shall follow his divisions, but not his order. And we shall try to see how Dr. Strickler not only held true theories as to all these phases of practical theology, but magnificently put them into practice in his twenty-five years of preaching and pastoral work before he went to the Seminary to teach.

1. In the realm of church polity, Dr. Strickler was fundamentally safe, sound, and strong. He had been reared a Presbyterian, and believed sincerely in that form of church government. He had been taught by Dr. Thomas E. Peck, and from that crystal-clear mind had come to know why he believed in Presbyterianism. The writer well remembers, in the very early years of his ministry, hearing Dr. Strickler examined in presbytery, when he came back from Atlanta Presbytery to Lexington Presbytery, on taking up his work as Professor of Theology at Union. The examiners were most cautious in their approaches and questions, but the examination was a joy to those hearing, as that regal mind gave the definitions, drew the distinctions, and affirmed his unqualified allegiance to the great distinctive principles of Presbyterianism.

In a recent study of the amendment sent down by the last General Assembly to the presbyteries touching dual membership of ministers in presbyteries, I found that Dr. Strickler was chairman of the Standing Committee of the General Assembly of 1902 that reported on the same question when it came to the Assembly from the foreign field. Here was a master in the realm of church polity, looking through the vexing difficulties that

sought solution to the great basic principles of Presbyterianism that made the suggested remedy, not only a mistake, but fundamentally wrong.

2. In the realm of church worship he believed in and practiced the utmost simplicity in worship. To him this kind of worship was Scriptural, and that settled it. But he also felt that simplicity makes for real effectiveness in worship. His reading of the Word was most effective. One was reminded, when he read, of that great occasion when Ezra the scribe stood upon a pulpit of wood, and opened the Book in the sight of all the people, and he and his helpers "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." He read distinctly, using his fine voice to good effect. He read so as to give the sense; and while I do not recall many explanations as he read, he *so read* as to cause his hearers to understand. I knew little about his relation to the music in his churches and could find out little. He believed in congregational singing. He chose hymns of real worship, praise, and adoration. He felt that praise must be real worship and deprecated such music as was merely for show. He was a master as he led his people to the throne of grace in prayer. He recognized that he was the mouthpiece of the church and spoke for them to God. He came to the place of prayer after adequate preparation. There was no indecent familiarity as he spoke to God. There were no slang phrases, nor provincialisms, to mar the majesty of his pleading with God. There was no mock humility in his attitude before God. He did not seek to be elo-

quent, for his prayers were not addressed to Atlanta nor Richmond audiences. He did not seek to teach God the deep things about theology. He took for granted that God knew them. He came with a faith that was simple and beautiful. He came, as Dr. Dabney, his great teacher, taught, with adoring reverence, tender contrition, and profound veneration. He came with very definite petitions to the throne of grace. And he came with prayer enriched with the words of Scripture. Stamped deeply upon the minds and hearts of a loving people were the prayers of their great pastor. And the little handful of them who are left on this side still remember and treasure those gracious and helpful prayers.

3. In the realm of preaching, of homiletics, he was truly great. Dr. Strickler was a massive preacher. He was the finest textual preacher that I ever heard or read. I have heard many of the outstanding preachers of two continents, and as a teacher of homiletics for three years it was my business to read the sermons of most of the great preachers. And his textual preaching was the finest. What is textual preaching? It is that in which the text itself is the theme, and the parts or clauses of the text are the divisions or heads of the sermon. It is a difficult form of preaching. It is so easy when trying to use this type of preaching to exaggerate your exegesis, to read into some of the clauses what is not there, in order to secure a well-rounded treatment of the text. Dr. Strickler did not do this. Take his great sermon "The Word of God." His text is Hebrews 4:12—"For the word of God is quick, and powerful, and sharper than

any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Here his theme is "Some of the excellencies of God's Word." His divisions are in the clauses of the text:

(1) The Word of God is a *living* word.

Living in spite of all assaults upon it.

Though old it has a living adaptation to the living wants of all living men.

Living as entering into the thoughts and activities of this generation.

(2) The Word of God is powerful.

(3) The Word of God is sharper than any two-edged sword.

With one sharp edge it cuts as the benevolent surgeon cuts; with the other edge it cuts as the penal executioner cuts.

(4) The Word of God has a sharp point as well as edge. It pierces, down to the depths of the mind, the conscience, the heart, the will, the very soul, revealing all.

Such a book must be divine.

Such a book ought to be read and studied.

Or take another great sermon, "The Christian's Heritage." His text is I Corinthians 3:21-23—"For all things are your's; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is

God's." His theme is, "We have here an inspired inventory of the blessings God bestows on all His people." Here again his divisions are in the clauses of the text.

(1) The ministry of the Church is ours, from whom to derive spiritual benefit. The ministry past and present is ours.

(2) The world is ours, to receive from it all we need to enable us to fulfill in the world the mission on which we are sent.

(3) Life is ours, this life that we are now living. It is for our benefit and we have a title to it, through Christ.

(4) Death is ours, it can no longer do us harm but only good.

(5) Things present and things to come are ours. Things present already listed, and all the glorious things to come, are ours. Why? We are Christ's; and Christ is God's. What responses shall we make for such goodness?

These bare outlines, of course, do scant credit to his preaching. They do not show the powerful logic, the glowing rhetoric, and the wonderful personality behind the preaching. Dr. A. R. Holderby, who heard him often, said: "His sermons were models of homiletic beauty and logical force." And one of his elders wrote: "He always exhausted a text." His voice was strong and pleasing. His presence was commanding. His language was virile, choice, and correct. Massive is the word that best suits the man, his style, his treatment, his logic—even his character.

4. As a soul winner he was richly blessed. His was preaching that was honored in the salvation of souls. This may seem strange, for few theologians are soul winners in their sermons. But we know his preaching was so blessed, because each year a large number were received into his church upon profession of faith, and yet he had no outside evangelist to come in. They must have been saved through his preaching. And the study of his sermons shows that many of them had the evangelistic note. When he preached on Isaiah 1:18, "Religion Reasonable," after, with ponderous power, proving the reasonableness of religion, he turns and with most tender invitation pleads with his hearers to come to Christ for cleansing and salvation. In his sermon "What Shall I Do With Christ," from Matthew 27:22, he pictures Christ before Pilate, then Christ before the sinner now and here: and finally, the great reversal—the sinner before Christ. "Now He stands before us: then we shall stand before Him." And with that picture before the sinner, he pleads with him not to reject Christ. And so it is in other sermons. He closes most powerful arguments with most tender appeals to the unsaved.

He was a soul winner in personal work. Was the great preacher and theologian also a personal worker? Did he take the time and make the effort "to speak a good word for Jesus"? I wrote to one of his elders who knew him well and loved him deeply, and asked him if Dr. Strickler did such personal work in soul winning. His answer indicated that he did not. He said: "Personal work then was not at all what it seems to be now. I

never heard of Dr. Strickler calling on anyone to talk religion unless invited or requested. His ministry was from the pulpit and anyone who had thus become interested was welcome to a fuller and more personal discussion of the subject. Dr. Strickler yielded to no one in his love for souls and his desire to do all possible for their salvation, but he was not one to intrude or to force discussion of religion when not wanted." The good elder was only partly right. In the files of the *Presbyterian of the South,* in a number published shortly after his death, I found an editorial containing this statement: "Soon after Dr. Strickler's death a lady friend wrote us of a visit he had made years before to the seminary at which she was then a student. 'While there,' she says, 'he took me to one side and asked if I were a Christian. He is the only minister who ever asked me that question. How often ministers meet schoolgirls and lose the opportunity of bringing them to Christ?' How often indeed they do." And in the same connection the editorial goes on as if still speaking of Dr. Strickler: "We once knew a certain officer of the State who on his death bed sent for a minister whom he knew but slightly, because he said, that minister had once spoken to him about his soul and no other minister ever had. There is no work so effective as personal heart-to-heart work. Dr. Strickler was a master in the departments of learning, logic and eloquence, but he also rightly estimated the value of personal testimony and appeal."

5. In his care of souls, he was notably successful. "From the beginning of his pastorate, Dr. Strickler dis-

played wonderful gifts as a pastor and leader," wrote Mr. C. D. Montgomery, one of his officers. "Dr. Strickler was regular and attentive in pastoral visiting, and as a pastor he had the love and confidence of his people to a degree possessed by few men," wrote another. It was his custom to visit every family twice a year, and when visiting to gather the children and the family for prayer. Of these visits it was said: "He was so kind and pleasant in the home that the children were not afraid of him as they were apt to be of preachers in that day."

And so the picture of this pastor comes before us. It shows a great strong soldier, a preacher of tremendous power, a trained and very able theologian; but with it all a tender, gentle, ever-welcome pastor. It shows one who visited the people very regularly in their homes, but never so often as to interfere with the preparation of those able sermons on which his people fed. It shows one welcomed by the children when he came, for they loved him and were not afraid of him. Who gathered the family around the family altar, with a short passage of Scripture, and a brief and fervent prayer. Who, leading the conversation from mere gossip to the eternal verities, pointed to higher things. Who, knowing beforehand the weaknesses there, and leading tactfully to the importance of regular church attendance, the blessings of the prayer meeting, and the necessity of Sunday-school attendance, led them back to their duty. Who pointed them to the finest service, calling attention to work to be done for Christ and the church; to newcomers in the neighborhood to be looked after; to the sick to be

visited; and to the poor to be ministered to in the Master's name. Where there is sickness he goes with prayer and encouragement. Where there is sorrow he points to the source of all comfort and grace. And where there is indifference he seeks to draw with the cords of love. He buries their dead, pouring balm into wounded hearts by his prayers and by his very presence. He marries the young people, and, with them in their joy, binds them to him. He baptizes the little ones, and, by the seal of the covenant, seals the parents' hearts to him.

Such a pastor was he. No grim and austere man was he, but full of fun, and skilled in jest, when these had their proper place. There was no distinction of class or condition with him. Rich and poor, educated or unlettered, all were alike his people, loved by him and loving him with a deep and abiding affection. A model pastor was he, caring for souls in the very spirit of his Master.

6. In his training of souls for service, he was most expert and successful. Perhaps the finest work that he did along this line was in connection with the Young Men's Prayer Association that he organized soon after going to the Central Church. This was composed of some thirty young men, mainly in their twenties, although there was no age limit as to membership. These met for prayer and Bible study on every Thursday evening in the year. They were the men interested in the church, and who were willing to give of their time and energy to fitting themselves for the work of the church. The subject for study and discussion was the International

Sunday School Lesson for the next Sunday. By using these subjects, all the men knew or could easily learn what subject was to be studied, many helps were available for their aid in study, and those who taught in Sunday schools did not have to study two subjects in one week, but the discussion on Thursday evening fitted them to teach the lesson on Sunday. Dr. Strickler practically never missed a meeting of this Association, and his fidelity naturally impressed the young men, who felt that if he thought the meeting of such importance, then they could not afford to miss it. He never criticized or corrected directly any error of statement that anyone made. After all the men had stated their views as to the passage under discussion, he quietly stated the correct meaning of the passage, making no reference to anything that had been said, so that, as Mr. W. D. Beatie writes, "Nobody's feelings were hurt and the man who had been in error took the correction and just hoped that everybody had forgotten what he had said." The example of Dr. Strickler discouraged criticism of each other on the part of the men, so that if a man was called on to lead in public prayer for the first time and made a complete failure, none criticized nor ridiculed him, but the men after the meeting gathered around him, encouraged him, told him of their own blunders, and thus led him to try again until he felt at home in leading in public prayer. The results of this training were most striking. Dr. Strickler said in later years that when he came to the Central Church there were only five men who would lead in public prayer, and when he left there

were at least forty men upon whom he could call without previous notice.

After a few years of such training these young men under Dr. Strickler's guidance and with the aid of the young women of the church organized and maintained Sunday schools in other sections of the growing city. These Sunday schools met on Sunday afternoons. At each place a prayer meeting was held on Tuesday night, led by the young men of the Association. A little later they began to hold services at those points on Sunday evening. Out of those Sunday schools grew at least four strong, self-supporting churches that have proven a blessing to the city and have advanced the cause of Christ, and of His and our church. From that Association have come many of the officers and leaders of the Central Church and other churches of Atlanta. And wherever they have gone, with such training they have proven a blessing to the church.

Lest, however, any might think that this could be repeated, one of that group, who has become a prominent leader in the church and in the business life of the city, writes: "These young men so trained were a type different from the present day boys. They were serious minded and had nothing beyond character and food and clothing, in that time so near the Reconstruction Period, but they all felt their responsibility." Let us hope that he is wrong about the present-day boys. At any rate, Dr. Strickler's plan is worth trying—even today.

7. In his teaching of the young, he was eminently successful. He was deeply interested in the work of the

Sunday school. Mr. C. F. Whitner writes of his work in this department: "When he became Pastor the Sunday School was small; when he left it was one of the largest, if not the largest, in the City."

His personal influence on the Sunday school was quiet and pervasive. He was always present, always ready to give advice and help, but leaving the details of the work to the officers and teachers charged with that duty. Through his influence his church secured "the only up to date, thoroughly equipped rooms for Adult and Infant Departments then in the city." Through his influence they had "the first organized Adult Class and Judge Howard Van Epps was the teacher." This sounds trite to us, but it was all pioneer work then. Unobtrusively he entered the Sunday school. Helpfully he gave his assistance or advice when asked. At a set time he usually had a word to say upon the lesson. All the while he was constructively building the Sunday school up to greater things. In the same way he helped with the mission Sunday schools, constantly attending them, and aiding in every way in their growth and development.

He was a firm believer in the catechetical method of teaching, and the usefulness of the Catechisms of the Church. He knew historically what these Catechisms had done, he had seen and personally experienced what they could do in the lives of men and women; and he believed in them tremendously. They were used regularly in the Sunday schools of his churches.

Our Church commemorated the Two Hundred and Fiftieth Anniversary of the Westminster Assembly, with

a great series of addresses at the General Assembly held at Charlotte in 1897. One of the greatest of those addresses was delivered by Dr. Strickler on "The Nature, Value, and Special Utility of the Catechisms." So valuable is that address, and so vital to the needs of today, that I shall venture to speak of it at some length.

He began by showing clearly that both under the old dispensation and the new, clear down to the Westminster Assembly, and ever since, the catechetical method of instruction has been employed by the church in doing her great work. And he proved thereby "that this mode of teaching has resting upon it the unqualified endorsement of the church in all ages, especially in her best ages; and that it has been one of the most efficient of all the agencies which God has made use of to secure those blessed results by which the past history of the church has been marked." Why is this true? This mode of teaching has the endorsement of the church in all ages, and has been employed by her great Head as one of the most efficient of all means for accomplishing His work in the world, *because it is the best mode for giving thorough religious instruction.* Dr. Strickler shows why it is the best mode. His reasons are: It brings before the mind of the pupil, in the form of a question, the subject that is to be the matter of consideration. It thus raises the point to be considered, and both invites and secures special attention to it. It makes the pupil more distinctly conscious of his ignorance of the subject. It furnishes the best opportunity for accurate instruction. It enables the teacher to ascertain what the pupil knows and what he

does not know about any given subject. It furnishes the best opportunity for the helpful practical application of the truth to the spiritual needs of the learner. And each of these reasons he proves with powerful logic, couched in clearest form of statement.

But the pre-eminence of this method of teaching is not only proven by theory. It has been confirmed by the unmistakable experience of the church. These facts are: That the great leaders of the church have always relied upon it as the best means for the indoctrination of the people and for fitting them for usefulness. He calls the roll of great leaders—Luther, Calvin, Zwingli, Beza, Knox, Cranmer, Ridley, and Usher, and shows how both in theory and practice they relied upon this method of instruction as upon no other for securing satisfactory and lasting results. He shows that the enemies of evangelical truth have recognized its power as used by the Reformed Church, and have used it against that church. He uses the illustration of the Church of Rome to prove this, but today we have the illustration of Communism in Russia and even in our own land. He claims that all the evangelical churches that have maintained their existence in spite of the persecutions to which they have been subjected have done it "by indoctrinating their children in a knowledge of the truth by the catechetical process." And he illustrates this by the well-known instance of the emissary sent in the thirteenth century as a spy to the Waldenses, to find out how they might be won back to Rome, who reported "that by means of catechetical schools the people had been so

thoroughly established in their views of truth that they could not be prevailed on to listen to anything else."

Thus having shown both by theory and experience the value of this form of teaching, Dr. Strickler concludes this part of his address with this ringing statement: "If then we wish to make use of the best method of imparting thorough and lasting religious instruction, and of training the youth of the church for future usefulness in her service, this is the method which we must employ." He goes on to stress the supreme value of our own Catechisms for this great work. They were prepared, most carefully, by men fully competent for the task. He describes the men and their work, and continues: "It is probable that there is not another catechism in existence on which one-tenth of the time and labor and ability and learning was expended that was employed in the production of these two with which God has so highly favored our denomination." They contain all the essential truths of the gospel. In fact they are the most complete manuals of the great fundamental doctrines of divine revelation in existence. They guard most carefully against the serious errors that have assailed the essential truths of religion. They give, as no other catechism does, the truth stated in the form of a complete system.

Having stated positively the advantages of this system, he answers briefly the objections. They are difficult for young people to understand. Difficult, but by no means impossible. And if not fully understood in youth, much is understood; and clearer views will certainly

come later. They are difficult to remember. But so is all truth learned. And memory needs training. Alas! he says, "for the children whose parents excuse them from so necessary and valuable a study on grounds so trivial." Unless these truths are learned in childhood they will probably never be learned at all. We cannot too early impress the great truths of the Catechisms on our children's minds and hearts. In youth the soul is most susceptible to deep and lasting impressions.

It is necessary to the success and very life of our Church that our Catechisms be faithfully taught. And if we teach them faithfully, they will do in the future what they have already so often done in the past. They have made great and good churches. They have made great and good denominations. They have made great and good men and women. They have purified and ennobled the family, the state, the church. No system of doctrines has such a history for good as ours has. Search and see. What they have done in the past they may again do in the future. Let us teach them, then, as we ought. And let *us* remember Dr. Strickler's words.

In the little paper of the Central Church one who knew him well and loved him wrote: "In the great Civil War, he was one of Stonewall Jackson's men, and no survivor of the historic battle campaigns of Virginia ever better illustrated the sublime courage or the simple faith of his immortal commander. Death came to him, not at the feverish noontide, as it came to Jackson, but in the tranquil hush of the evening hour. His day's work was done." Well done, it was, and nobly done.

VII

Walter William Moore

The Educator

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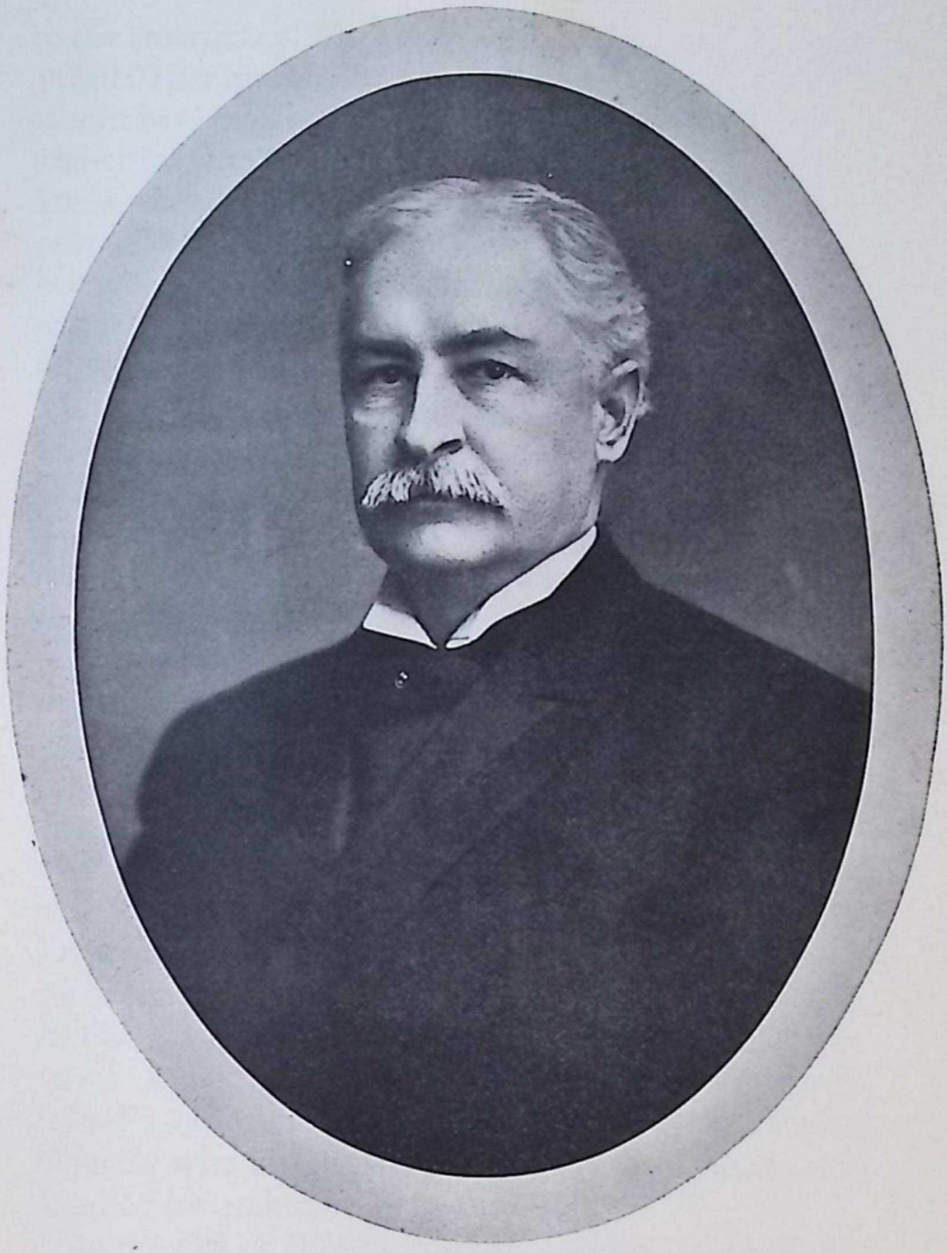
Among the Scotch-Irish who poured through the port of Philadelphia in the early years of the eighteenth century were a number of Moores. Some settled in New Jersey and Pennsylvania, and from that branch have come divers governors, congressmen, and educators of eminence. Another branch came into the Valley of Virginia, and left its impress there. John Moore, the ancestor of Walter W. Moore, came into Anson County, North Carolina, in 1753, and settled in that part of the county now known as Lincoln County. His four sons were soldiers in the Revolutionary War. From one of these was descended Isaac Hudson Moore, a merchant in Charlotte, North Carolina. He died early but was evidently a man of fine judgment for he chose for his wife Martha Parks, a woman of sterling character and fine ability. To them was born on June 14, 1857, a son, their youngest child, whom they named Walter William Moore.

The child came into a hard world. When he was four years old the War Between the States began, and hardness and privation were the lot of all. When he was six years old his father died, and left the little family of four in dire poverty. And the blight and curse of the Reconstruction era descended upon the land and made the struggle for existence a bitter one. But the mother rose



WILLIAM WALTER MOORE, D.D., LL.D.

to the emergency. For years she taught a mission school at $20.00 per month. And she not only toiled herself, but taught her children to work. Walter at eleven became a carrier for the *Charlotte Observer,* rising early and in all kinds of weather carrying the paper for the munificent sum of $1.00 per week. And in the afternoon after school was over he worked in a printing office, folding the pages of a magazine. A little later he was the errand boy in a shoe store. Life was not handed to him on a silver platter. When asked by the older brother whether he was giving satisfaction in the store his employer said: "Walter is the best boy we have ever had. He does his work well, but when he is wanted we find him in the cellar reading a book. I think if your mother can do so, she should keep Walter at school."

While he worked before and after school hours and during the vacation months, his education went on. First he was sent to schools in Charlotte, and then somehow to the well-known Finley High School in Lenoir, North Carolina, where he spent two years, from 1872 to 1874. But other education besides that of schools was his. There was character-building under his mother's loving, firm touch. There was preaching from the pulpit of the First Church, Charlotte, where Dr. Arnold W. Miller gave high ideals to the keenly sensitive and responsive youth, and finally led him to Christ. There were friendly talks with Dr. E. H. Harding of the Second Church, who introduced him to some great books, and kindled his ambition for great deeds.

In the fall of 1874 he entered Davidson College. His

grades were not high, for when he graduated four years later he only stood seventh in his class. For one who attained such eminence later this would seem strange. There are, however, two explanations. He was evidently not thoroughly prepared for college. Getting up before day to cover a paper route and then working hard again in the afternoon are not conducive to good school work in the graded school. Dr. Thomas Cary Johnson's explanation is that he did fine work on the subjects which he loved, and rather neglected other subjects. He adds: "He has more than once frankly admitted that this was a mistake on his part, and has advised many a boy just entering college to cultivate all parts of the course with equal diligence." If, however, his grades were not brilliant, he showed rare gifts as a declaimer, debater, and orator in the Philanthropic Society, of which he was a member. He won the Declaimer's Medal in 1876, was one of the orators in the same year, and in 1877 received the Debater's Medal. During his college course he gave up the idea previously held of studying medicine, and decided to study for the ministry.

He entered Union Theological Seminary in September, 1878. The Seminary was located at Hampden-Sidney, a charming place with a most charming group of cultured and refined people, but most inaccessible, especially in the winter. If his scholarship had not been brilliant at college it was most brilliant at the Seminary. The faculty was an able one. Dr. Robert L. Dabney the great theologian was in the chair of Theology. Dr. B. M. Smith, scholar and practical worker, occupied the

chair of Oriental Literature. Dr. Thomas E. Peck, sage and saint, was professor of Ecclesiastical History and Polity. These three had been professors for many years, and were all growing old. Dr. C. R. Vaughan in his sketch of Dr. Peck tells this wartime story of these three. An old man from Hampden-Sidney was asked what these three professors of Union Seminary were doing while the war raged. His answer was: "Dr. Dabney is off with Stonewall Jackson fighting. Dr. Smith is trying to secure provisions for the Seminary during the time of need. And Dr. Peck is at home praying." The fourth professor, in the chair of New Testament Literature, was Dr. Henry C. Alexander, "accomplished scholar and golden-hearted gentleman," as Dr. Moore once termed him. Fine scholars and gifted teachers were these men. And if the curriculum seems to us to have been a little old-fashioned, we need to remember that Dr. Moore, at the height of his powers, named these four departments as essential to the life of a real seminary. Dr. T. C. Johnson says of his stay at the Seminary: "He devoted himself to his studies with an earnestness and vigor which made him *facile principum* among his classmates. His preaching while a student in the Seminary evoked extraordinary praise from his fellow-students, from the faculty, and from the people of 'The Hill' who were privileged to hear him; and so great was the impression that his scholarship made upon the faculty, and in particular upon Dr. Dabney, that they marked him as a man soon to be recalled to the Seminary as a professor."

He graduated from the Seminary in 1881. Mecklenburg Presbytery ordained him as an evangelist for work in the mountains in August, 1881, and he served the churches of Swannanoa, Oak Forest, Red Oak, and Pleasant Hill in Buncombe County, North Carolina, as stated supply for one year. Dr. A. M. Fraser says of that year: "The fame of his preaching rang out through the church. The memory of that preaching lingers there today as a dream after nearly a half-century." Because of the severity of the winters there in the mountains, with a work so scattered, he accepted a call to Millersburg, Kentucky, at the end of a year. Here he remained for another year, winning golden laurels as a preacher.

Dr. Dabney's prophecy proved correct. Union Seminary needed and wanted her gifted son. Dr. Dabney had resigned as professor of Theology, and for reasons of health had gone to the University of Texas. Dr. Peck had been transferred to the chair of Theology. The chair of Church History was vacant; and Dr. Peck was teaching this in addition to Theology. Dr. Smith, far advanced in years, was growing very feeble. The gifted young preacher from Millersburg was called back to Union as Dr. Smith's assistant in Hebrew. He accepted the call and began his work in September, 1883. His teaching was from the first effective and brilliant. Of that teaching we shall have somewhat more to say. In 1884 he was made Adjunct Professor of Hebrew. In 1886 he became Associate Professor of Hebrew and Old Testament Literature. In 1889, Dr. Smith's health having entirely failed, Dr. Moore was advanced to the po-

sition of Professor of Oriental Literature. In 1904 he was elevated to the position of President of the Seminary; and in 1926, the year of his death, he was made President-Emeritus. Thus forty-three years of glorious service were given by him to the Seminary.

He was not left there undisturbed, for he was called to the pastorate of many churches. The First Presbyterian Church, Wilmington, North Carolina, called him in 1885. And from then on for many years he was repeatedly called to leading churches. Many were formal calls. Many more were calls offered to him but not formally voted. He never sought advertising through calls and never trifled with a church in regard to a pastorate.

He was called formally or informally to the First Presbyterian Church of Louisville, Kentucky; the Sixth Presbyterian Church of Chicago, Illinois; the First Presbyterian Church of Charlotte, North Carolina; the First Reformed Church of Brooklyn, New York; the House of Hope Presbyterian Church of St. Paul, Minnesota; the St. James Square Presbyterian Church of Toronto, Canada; the First Presbyterian Church of Baltimore, Maryland; the First Presbyterian Church of Evanston, Illinois; the Brown Memorial Presbyterian Church of Baltimore, Maryland; the Second Presbyterian Church of Louisville, Kentucky; the Fifth Avenue Presbyterian Church of New York City; and many others. Dr. Kerr truly wrote of him: "For a number of years there has not been a vacant pulpit in the Southern Presbyterian Church that he could not have had if he wished it, and the same has been true of many pulpits in the Northern

States and in Canada." He was also tendered numerous chairs in theological seminaries. McCormick Seminary at various times offered him the chairs of Hebrew, Apologetics, Biblical Theology, and Hebrew yet again. Princeton Seminary approached him as to the chairs of Biblical Theology and New Testament Literature, and as late as 1900 sought him for another chair. Louisville Seminary urged upon him the chair of Old Testament Exegesis. But all these attractive offers were declined. More difficult to decline were calls to the presidency or chairmanship of the faculty of Louisville and McCormick Seminaries. Louisville's offer came when things looked darkest in a financial way at Union. McCormick's offer seemed to be to a place where he could do very large things for the Kingdom, and was coupled with the attractive salary of $8,000.00. But though he gave these more careful consideration he finally declined them. His work was in another theological seminary, and that seminary was Union. God had great work for him to do there.

When he first began to face these calls, conditions looked dark at Union. The professors, great men as they were, were growing old or were infirm. The funds of the Seminary were utterly inadequate for its needs. The location that in the old stagecoach days had been on the main north-and-south highway was now most inaccessible. The buildings were most of them old and inadequate.

Just at this time, because of the increase in the number of candidates, and trouble in another seminary, there

was a marked increase in the number of students, in spite of the conditions at Union.

The Board must have money for some additional dormitories. Dr. Moore was sent out to raise the money. He raised the money, though with difficulty. But he found out what the people of the two synods thought of the location of the Seminary. They were indisposed "to contribute to the erection of any more buildings in the wrong place."

When he reported to the Board he included in his report the following remarkable statement: "Many of our private members, as well as many of our ministers and ruling elders seem to think that the officers of the Seminary have been blind to the changed conditions of the country since the war, and have not recognized the vital importance of planting our principal training school for ministers in some great center of population and business influence, where its needs can be seen and its work appreciated, where its property will accumulate and increase rapidly in value, where its accessibility and metropolitan advantages will command a much larger patronage, where the best methods of Christian work can be seen in actual operation, and where the contingent of picked men reinforcing the pastors in their Sunday schools and mission work will make Presbyterianism a colossus instead of a pigmy among the Christian denominations of the future. The church cannot afford to ignore the concentration of modern life and influence in the cities. These great centers must be seized by us as they were seized by the apostles of old. They are

the vital strategic points of the future. If the Seminary remains in the backwoods, it is doomed to inevitable decline. No power on earth can save it. Therefore, it is unwise to throw out any more anchors in the form of buildings."

He was clearly of the opinion that the Seminary must be moved. And it is known now, though it was not known then, that if the Seminary were not moved, he would move. Dr. Johnson stood with him, and that gave him heart.

He first convinced the Board that removal was necessary. He next secured offers from various places, notably from Richmond, asking for the location of the Seminary. When the Board had settled upon Richmond as the most suitable place, the next step was to persuade the Synods of Virginia and North Carolina.

The opponents of removal did not wait for the Board to move before the synods. At the Synod of Virginia at Danville in October, 1894, a resolution was introduced requesting the Board to postpone any action until an election looking to the building of a railroad through Hampden-Sidney was held; and in case the election carried, to cease their movement looking to removal. The debate on this resolution was a most able one. Dr. Richard McIlwaine, President of Hampden-Sidney College, was a powerful debater, and led the fight for the resolution. Of Dr. Moore's great speech against the resolution, which he began by expressing his feeling of fear before so great a body as the Synod of Virginia, Dr. J. R. Bridges, writing to the *Central*

Presbyterian, said: "If Dr. Moore was frightened, it would be well for such fears to become contagious, for rarely has a stronger speech been made before the Synod . . . there was strong argument, uniform courtesy and a keen thrust now and then."

The synod left the whole matter for the time being in the hands of the Board. The next year both synods had before them the formal request of the Board of Trustees for permission to move the Seminary to Richmond.

The discussion in the Synod of Virginia at Charleston, West Virginia, was a powerful one. During the debate, a telegram came from the Synod of North Carolina, and was read to the synod, stating that the vote there in favor of removal was 110 to 3. Dr. Moore's speech was not only effective and convincing but most beautiful. When the vote was taken, removal carried by a vote of 100 to 67. Dr. Moore's dream was on the way to fulfillment.

Before that dream came true, he lived a busy life and many honors were heaped upon him. Central University had bestowed the degree of Doctor of Divinity in 1885. Davidson College had made him a Doctor of Laws in 1892. Long afterwards, in 1923, Austin College conferred the same degree. In 1895 he delivered a course of lectures at McCormick Seminary. In 1897 he delivered the Stone Lectures at Princeton Seminary. In 1898 he delivered the Reinicker Lectures at the Episcopal Theological Seminary at Alexandria, Virginia. In 1892 he read a paper before the Council of the Pres-

byterian Alliance in Toronto on Theological Training. In 1896 he was invited to speak before the same body in Glasgow on Biblical Criticism, but declined for lack of time. He attended the Council, however, and presented in his inimitable way a charming resolution of thanks.

In 1898 the buildings in Richmond were completed and during the summer of that year the Seminary moved into its new quarters. While Dr. Moore generously gave credit to Dr. Johnson and Mr. W. L. Lingle for the actual removal, the strain upon him was great.

In September, 1898, the Seminary began its work in its new home. And for twenty-eight years Dr. Walter W. Moore wrought marvelously here. Instead of taking up that work in order of time I shall ask you to study with me some of the many facets of this polished diamond of a rare life.

1. The Man.

His appearance was most striking. He riveted all eyes in any gathering. The young folks at Hampden-Sidney, when he came back as professor at the Seminary, called him "The Greek God" in fun, but he was handsome enough to deserve the mischievous title. Dr. A. M. Fraser, in his great memorial address before the Synod of Virginia in September, 1926, gave a description that I cannot do better than quote: "His manly beauty of form and figure always made him an object of respectful curiosity and irrepressible admiration in any group. He was tall, broad-shouldered, perfectly propor-

tioned, easy and graceful and unaffected in every movement. His face was exquisitely molded. He had large mellow, glowing gray eyes, and his countenance gave the impression of large reserves of thought and feeling."

His ability was great. He had that rare gift that for lack of a better term we call vision. Mr. Wm. R. Miller once wrote of him that at a critical moment "God raised up a man of vision and of purpose." He saw the Church's need of ministers, and sought to meet it. He saw the Seminary's needs, and threw his whole heart into the task of supplying them. He was a man of large vision. He had the power to acquire knowledge in a remarkable degree. He had the power to retain that knowledge in the golden casket of his memory, losing few if any of his treasures. He had the splendid power to recall those things he knew, to use them at just the right time and in just the right way.

His qualities of soul were princely. He had courage in a high degree. Courage as a young man to face the ablest and most mature men in debate. It took courage for a man as modest and humble as he was to do this. He was not jesting when at synod at Danville, in a great crisis, he expressed a sense of timidity in the presence of so great a body. And yet he had courage to go on. For God was watching, guiding, and directing. Why should he fear?

He had patience. Patience to bear with the slow if they were in earnest. That patience which Helps says is "more rarely manifested in the intellect than in the

temper." I do not recall ever seeing him impatient with even the slowest in his classes. If he felt they were really trying (and he was very charitable in his judgments) he bore with them. He had a noble scorn of anything low. When he delivered that matchless eulogy at the memorial service held in honor of Dr. Moses D. Hoge, he said: "Through all these years of stress and toil and publicity he wore the white flower of a blameless life"; and Dr. Fraser twenty-seven years after, well said: "The quotation was pre-eminently applicable to himself."

He had magnificent loyalty. He was loyal to his Church, loyal to his people, loyal to his Seminary. The offer of an $8,000 salary and all the money he wished to build an outstanding seminary in a great center in the West never moved him. A call to what was regarded as the greatest church in America, at the largest salary paid in the Presbyterian world, did not budge him an inch from his own Seminary and Church. He was loyal in every fiber of his being.

He was a true friend. A close friend wrote of him: "As a friend Dr. Moore was cordial, sympathetic, helpful, as hundreds can testify." He loved others and knew how to draw out the love of others in deep abiding friendship.

His home life was a most beautiful one, we are told by those closest to that home. He married in 1886 Miss Loula S. Fries of Winston-Salem, North Carolina. There were four children in the home, two daughters and two sons. In all the relations of the home, as son, as husband, and as father, he was ever faithful and true.

The gifts and graces of a cultured and refined life were beautifully evident in his life and character. In the memorial prepared by the faculty they said: "We shall keep in our hearts through all life the love which his noble graces kindled in us." His was a most refined courtesy in all the relations of life. He showed it in so natural a way as to seem instinctive. The law of kindness was on his lips. Even in the great debate on the removal of the Seminary, no matter how hard the thrusts he gave, there was no malice or meanness in what he said, and no unhealed sores or ugly scars were left.

He was most gentle and tactful in dealing with others. Dr. W. E. Hill tells of a student coming from a heart-to-heart interview with the President and saying: "Dr. Moore is the perfect gentleman. I do not believe that any other man in the world could have showed me how big a fool I have been, and do it in such a gentle way." And with it all he possessed rare dignity. When he first went to Union, scarcely older than the men he taught, Dr. James I. Vance wrote of him: "Dr. Moore was intimate without being familiar in his relations with the students. It was not an easy thing to achieve. We felt free to go to him with any problem, and we could talk to him without reserve, but our respect for him was profound." There was with his dignity a rare sense of humor that kept him from being stiff and pedantic. Dr. F. T. McFaden, who was an authority on humor, once wrote of him: "He loved a good story. He could tell one well. His fund of such was remarkable, but no story

was ever told by him that could not be told from the housetop. And no one would ever dare even to presume to tell him any that were in any wise objectionable or off color."

The great Christian graces were abounding in him. In his inaugural address as president, delivered at the commencement in 1905, he said: "In addition to other manifestations of the favor of our Lord to this Seminary, He has strikingly attested His love for it and for the Church which dedicated it to His glory, in the character and gifts of the men who have here taught His truth, in their enlightened piety and earnest devotion, in the stress which they have unceasingly laid on the spiritual qualifications for the gospel ministry, and the measure in which they have themselves illustrated those qualifications, in their happy union of wide learning with sober wisdom and sound faith." These words were spoken of his colleagues, but they were eminently true of himself. And in closing that address he further said: "As God shall help us, we mean to heed that charge concerning our responsibility for the spiritual development of our students and to recognize clearly the supremacy of character over learning in the ministerial equipment. The primary object of this institution is not to make learned linguists or learned theologians even, but to make effective preachers of the cross. While it is true, as a rule, that the more faithful the student here the more fruitful the preacher hereafter, it is also true that faith, courage, patience, love, sympathy and Christlikeness of spirit are of vastly greater importance than any

scholarship whatsoever. The prime qualification for the gospel is conversion. The indispensable prerequisite of large fruitfulness in the work to which these young men are called is growth in grace. May the Spirit of all wisdom and grace therefore guide us and help us in the discharge of the tremendous responsibility laid upon us of training true ministers of the gospel of the grace of God." Only a man of living faith could have so written.

With his faith, and perhaps growing out of it, there went a deep humility. I have been impressed with the fact that almost everyone writing or speaking of him has stressed his beautiful humility. Mr. John S. Munce, President of the Board of Trustees, who was very close to him, said at a memorial service: "With all his great talents, 'he could walk with kings and keep the common touch,' " and further said: "There was something very royal in the greatness of his knowledge and the absolute selfless humility with which it was laid at our feet." Dr. McFaden wrote: "He was filled with humility and characterized by sincere modesty. Humility is a characteristic of the truly great. He exemplified it to a large degree. Whether he was called to a professorship in other Theological Seminaries or to the pastorate of large churches with princely salaries or delivered lectures and preached sermons that thrilled the large audiences, no publicity was given by him of the honors rightly won and deservedly bestowed. Accounts of these had to be secured from others. He hid himself behind his Master." Dr. T. C. Johnson has written many fine

things. He never wrote a finer than when he said of this man: "Thinking royal thoughts, expressing them in royal words, doing royal deeds, moving among men with singular physical beauty of head and face, receiving plaudits which would have turned any ordinary head, he bore himself with splendid humility."

He was a man of true and real consecration. He had early consecrated his life to the Master's service, and he used every talent for that Master's glory. When he preached, when he wrote, when he wrought, it was done for the glory of his Lord, and the advancement of His Kingdom. He said in his inaugural address: "For the most part I have done my work in this Seminary with a thankful and buoyant heart, rejoicing humbly that I have been permitted to do anything on behalf of 'the glorious gospel of the blessed God which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.' " He was supremely loyal to that Lord.

2. The Preacher.

Dr. Moore was a truly great preacher—pleasing, instructive, moving. Had he chosen preaching as his life-work he would probably have become a supremely great preacher. But two years after leaving the Seminary he had to choose between becoming such a preacher and becoming a great teacher of preachers, and he chose the latter. You recall Dr. Johnson's estimate in his memorial address: "His power in descriptive preaching was

unrivaled. Had he been an Englishman and a Church of England preacher, he would have stood in the company of Dean Stanley, Canon Liddon, and Archdeacon Farrar for eloquence, but, I think, with more heart grasp of the truth than any of them except Liddon."

Dr. R. P. Kerr relates an incident that I think occurred in his own home. He says: "At one time a distinguished minister who had never heard Dr. Moore, while the guest of a pastor in Richmond, remarked to his host, 'I do not suppose your Hebrew professor, Dr. Moore, can preach.' The host answered by handing him a written sermon of Dr. Moore's which he happened to have lying on his table. When the guest had finished reading the sermon, with tears trickling down his cheeks, he said, 'I can't preach.'"

Dr. Moore prepared his sermons with great care. As a ripe scholar he carefully and strictly interpreted his text, and brought the truth of the text out clearly and strongly. He was loyal to the Word, giving only its true meaning. His exposition was crystal clear. His argument was logical and convincing. His illustrations were few, but rarely fine. His application of the truth, never forced, was most heart-searching. But the rare beauty of his sermons lay largely in his faultless diction. He had what Macaulay terms "the art of producing rich effects by familiar words." And his language was so clear that all could understand. The common hearer marveled that he could understand every word so great a man spoke.

His manner of preaching, as to delivery, changed

with the years. When I first heard him he preached *memoriter*. His sermons were prepared, polished, perfected, memorized, and then delivered with marvelous skill and beauty. Later, unless I am mistaken, I heard him when he was free from the bondage of the memorized sermon. It is of this preaching that Dr. Egbert W. Smith wrote: "Those who have heard Dr. Moore read from manuscript the exquisitely phrased sermons of his middle and later years can have little idea of the spell he could cast upon the minds and imaginations of an audience when, unhampered by notes, with his silvery voice, his matchless face and figure, he would turn upon them the full force of his rare personality." Later when the load he was bearing became more and more crushing, he read his sermons exclusively. It is of this period that his close friend Dr. R. F. Campbell wrote when he said: "I ventured once to say to him that, effective as his preaching was, it would be even more so if he would throw aside his manuscript. He replied that he always felt under obligation to do his best, and feared that he would fall below the standard he had set for himself if he should discard the written word." But whether *memoriter,* without notes, or from the manuscript, it was always great preaching. And best of all, as a preacher he always held up Jesus Christ as the one and only Saviour of lost sinners.

3. The Writer.

Dr. Moore was a charming, sparkling, and most attractive writer. The pity is that he could not do more

of it. He spoke to some of his intimate friends of his longing for more time in which to study and write.

He wrote a few very readable books. As the fruit of his year's vacation in 1902 he wrote *A Year in Europe*. The book is made up of a series of letters, some of which he says were intended for young readers, others for older people. The writer knew the history of his church, and tells with accuracy and beauty of the places linked with the past of the Presbyterian Church. It is a most attractive book. In 1910, for the Tercentenary of the King James Version in 1911, he wrote and published *The Indispensable Book*. It is a splendid, though brief, discussion of the value of the Bible, and contains, as the writer says, "many striking tributes to the Bible, culled from writers of widely divergent views." It contains six chapters or addresses:

1. The Palladium—a Heaven Born Book.
2. The Bible and Literary Culture.
3. The Bible and National Ideals.
4. The Bible in Morals and Benevolence.
5. The Bible in the Schools.
6. The Bible and Spiritual Life.

In 1914 he issued a book called *Appreciations and Historical Addresses*. In this were gathered sketches of Dr. Moses Drury Hoge of Richmond, Virginia; Dr. Jacob Henry Smith of Greensboro, North Carolina; Dr. William Henry Green of Princeton Seminary; Mr. Cyrus Hall McCormick the great inventor and manufac-

turer; Mr. William Wallace Spence of Baltimore, Maryland, business man and benefactor; and Mr. Joseph Bryan of Richmond, Virginia, the ideal citizen. Two historical addresses are in the book. One is "The First Fifty Years of Union Seminary," containing sketches of the professors of the Seminary during the first fifty years, written in Dr. Moore's attractive and interesting way. The other is "The Beginning and Development of the Presbyterian Church in North Carolina." This was an address delivered at the centennial of the Synod of North Carolina.

In 1918 he prepared two chapters for Dr. Edward Mack's book on *The Teaching Values of the Old Testament.* Those chapters were entitled "The Land and the Book," and "The Poets of Israel."

He published a number of brochures that had usually been delivered first as sermons or addresses, and were published by request. Some of these were *The Eloquence of the Heart, Religion in the Home, The Value of the Church,* and *A Real Boy Scout.*

The *Union Seminary Magazine* and its successor, the *Union Seminary Review,* and other magazines and church papers, contained a number of articles of great value from his pen. These were largely on Biblical archaeology or were appreciations of leading men.

One poem, "The Vanguard of the Revolution," was written by him in 1898, to be read at the unveiling of the monument to the signers of the Mecklenburg Declaration of Independence.

Dr. A. M. Fraser said of his writings: ''It is the

Church's misfortune that he did not write more. Each of his books is a masterpiece of literature."

4. The Scholar.

He was not only a brilliant scholar, he was thoroughly safe and sane. Through hard study, especially in his earlier years, his scholarship became broad and deep. A distinguished professor in a well-known university wrote: "No seminary in America is doing better work than Union. If one has to meet constantly the problems raised by current Philosophy, Psychology and Biblical criticism it is of course necessary that he shall have been trained by men sound in the faith, but something more is necessary. His teachers must have been progressive scholars, men who have sifted out every grain of truth, however deep the chaff of error." Dr. Moore was a conservative in his scholarship and views. He was a conservative, not because he did not know the radical views, but because while knowing them and weighing them most carefully, he rejected them. Personally I have never ceased to be grateful, as I have encountered these radical views in my reading, studies, and travels, that at the Seminary I sat at the feet of Walter W. Moore and learned the bankruptcy of such views from a man who not only knew, but knew why he knew. Dr. Kerr wrote of him thirty years ago: "While a student of all contemporary literature in his department, Dr. Moore never became infected with the destructive principles of what is called the 'higher criticism.' He believed in the inspiration of the Holy Scrip-

tures, and handled them reverently as the Word of God. Indeed, one great part of his mission has been to defend the Bible against the attacks of skeptical critics, to confirm the faith of his students in the Book of Books and to steady the religious convictions of the thousands who read his magazine articles on this subject."

5. The Teacher.

Those who have written of Dr. Moore, as well as those who sat in his classroom, regard him as a most wonderful teacher. Such expressions as "a brilliant teacher," "a peerless teacher," "a most inspiring teacher," are used of him. The faculty of Union Seminary had "marked him as soon to be recalled to the Seminary as a professor." What was it that made him such a teacher?

He knew what he taught. He was, as we have seen, a strenuous student and he became a real scholar. Shortly after his return to Union he became first a student under and then a teacher with Dr. W. R. Harper, using his new method of teaching Hebrew. Teaching this method in summer schools at Yale and the University of Virginia, as well as in his own classes at Union Seminary, he soon came to be recognized as one of the leading Hebraists of his day. After his death, the students of the Seminary in the fine memorial they adopted said: "Back of the teacher was the scholar and because of the scholar the teacher was effective in the lives of his pupils. . . . There was a note of authority in his teaching, the authority of a master who is never at a loss, but is ever able to meet the exigencies of any situation which

may arise in the minds of his students." Because he knew he could teach. But not everyone who knows can teach. Dr. Moore knew how to impart knowledge to others. One who was competent to speak said: "He had a clear genius for teaching." A colleague in the faculty spoke of him as "a teacher of extraordinary efficiency and brilliance and popularity." "Bishop Jackson of Alabama, who attended his summer school of Hebrew at the University of Virginia, said: 'I learned more about the principles of Hebrew under Dr. Moore in three days than I had learned at the seminary in three years'."

He knew how to hold the attention of his students. Dr. James I. Vance tells how this was done. "Dr. Moore came to teach Hebrew my first year as a theological student. He was scarcely older than the young men he taught. There was about him a charm of personality, a gentle dignity, an almost girlish timidity, a humanness, an originality of thought, a richness of scholarship, and a quiet spiritual power that captured and gripped the men he taught and held them in an almost idolatrous admiration through all the years that followed. From the first his students were fascinated by his work in the classroom. Under him Hebrew ceased to be dull." And another of his students said: "You never knew Dr. Moore if you never sat in his classes. He could make the dry and insignificant facts of Hebrew appeal to you as if they were the most wonderful tales of fiction." He knew how to make crystal clear, what he taught. Dr. Johnson in his very fine memorial address said: "In the

eighties and nineties of that last century he made the study of the Hebrew language, of Oriental Archaeology, and of the Old Testament each a delight. His accurate scholarship, his searching analysis of the subjects with which he dealt, his seizing upon their important and salient features, his command of the fitting words to set forth his thoughts, his bearing, tone and delivery engaged and held the attention of every student. He came near to being idolized by his students. He was to them the incomparable teacher."

He knew how to secure the co-operation of his students. He kindled in the students something of his own enthusiasm for Hebrew and the Old Testament. Someone has said that he made Hebrew an enchanting study. He led them to the mountaintop and showed them broad ranges of truth for them to explore. Dr. McFaden said that "His teaching of the Hebrew language was so striking that a student felt it almost a grave sin not to be prepared for his class."

He knew how to fasten truth firmly in the minds of his students—so firmly that it remained there always. He threw such light on the page that it was photographed upon the mind of the students never to fade out. And he taught his students to think for themselves; ever mindful, however, of the duty that was his, when their thinking led them astray, to bring them back to the truth.

Because he was a great teacher many other seminaries sought him for many different chairs. Because he was a great teacher, he loved the cause of Christian educa-

tion, and gave of his best to Davidson College, his Alma Mater, and to Hampden-Sidney, on whose board he served for many years. Because he was a great teacher he served ably and helpfully for five years as a member of the International Sunday School Lesson Committee. And because he was a great teacher thirteen hundred men, who sat at his feet in the years gone by, rise up to call him blessed.

6. The Executive.

Many thought that young Walter W. Moore would make an eloquent preacher. Some, looking deeper, thought that he would make an able and inspiring teacher. But none dreamed that the gentle, quiet, almost timid young man would develop into the brilliant executive that he became.

He had in this realm of service a vision of the needs of the Seminary, and disclosed the power to make that vision real. He found it situated in an inaccessible place, and had the vision of moving it to some center of population, where the institution could be set in the full current of the Church's life and where its needs could be recognized and met. By his influence the Board of Trustees was led to see the advantage of such a move; the city of Richmond was led to make an offer for its location here; generous friends were led to offer to finance the removal; and the controlling synods were moved to consent to its removal.

He found a group of six buildings, most of them old

and inadequate. He had the vision of a great group of modern and adequate buildings worthy of our Church and Seminary. He had the power to make that vision real.

He saw the need of an administration building, and influenced Mr. George W. Watts to give such a building —Watts Hall.

He saw the need of a fireproof library building, and influenced Mr. W. W. Spence to give such a building— the Spence Library.

He saw the need of a hall and refectory, and influenced the Presbyterian churches of Richmond to give the needed building—Richmond Hall.

He saw the need of a building for the Department of Religious Education, and secured from Mrs. John S. Kennedy, through Dr. and Mrs. A. F. Schauffler, Schauffler Hall.

And thus through the vision and efforts of this great executive, we see this splendid group of buildings, of dark red pressed brick, trimmed with red sandstone and terra cotta, with heavy slate roofing. Substantial they are, as befits a Presbyterian seminary. When Dr. Cuyler was present at their dedication he said: "Lay deep foundations for all your new structures, and build of solid materials; for when Presbyterianism comes, it comes to stay."

He saw the need of a home for our returned missionaries, where they could secure rich educational, social, and spiritual blessings; and secured from the auxiliaries of the controlling synods, Mission Court.

He saw the need for more ground for the future expansion of the Seminary. And when the Westwood tract was placed on the market, he persuaded twelve generous friends of the Seminary to organize a company to purchase this property and hold it until the Seminary could repurchase it. Most of them later gave their stock. And now the Seminary owns this splendid tract, with the necessary room for all future needed expansion.

Just as wonderful was his vision of the endowment of the professorships. When he began his labors, two of the professorships were endowed. When he ceased from his glorious work, five more were endowed.

When he began there were no fellowships for graduate study. Through his efforts five were given, to be awarded each year to members of the graduating class "on the ground of distinguished merit and exceptional promise of efficiency in ministerial work." And these fine young men who each year are able to do post-graduate work, with rich blessing to themselves, owe their opportunity to his vision and energy, as well as to the generosity of the donors.

His vision saw the opportunity of bringing to the Seminary each year men from outside to be the means "of still fuller training to the students for their future ministry and of creating a powerful and permanent Christian literature"; and his influence secured from Dr. James Sprunt the endowment of the "James Sprunt Lectureship."

He saw the need of broadening the courses given by the Seminary. During his connection with the Semi-

nary, courses in English Bible, Christian Missions, Public Speaking, Religious Education and Christian Sociology were added to the curriculum.

In his actual internal administration of the institution, he showed fine qualities. There was tireless energy, rare resourcefulness, promptness, patience, and invariable courtesy. He could oppose men without alienating them. He could economize when necessary, without meanness. And with it all, the business men on his Board, and there were some great ones there, said that this great preacher and fine teacher also possessed rare business skill. After his death the executive committee of the Board said this: "Through his unique and extraordinary leadership there has arisen, by the grace of God, the magnificent superstructure that mourns his loss today. . . . And here, where the walls still echo with the rhythmic cadence of his voice, his counsels will prevail, his principles will abide and his ideals will be executed." "Extraordinary leadership" is correct. Buildings and grounds worth perhaps fifty thousand dollars grew under that leadership to buildings and grounds worth more than a million dollars. Endowment grew from two hundred and ninety thousand to more than one million, two hundred thousand. Students increased from forty-eight to one hundred and fifty-eight.

The faculty grew from four professors to nine professors. Well could the members of the faculty say in their memorial: "We desire to put on permanent record our gratitude to our Lord, who ascended on high to give gifts to men, that He gave to our Seminary, as leader in the

critical transitional period of its life, this man of God, with gifts so varied, so rare, so rich."

7. The Statesman.

We find this in the memorial adopted by the Seminary faculty, from which I have quoted above: "As his life recedes farther from us into the past, our wonder increases more and more at the greatness of this man, in whom it pleased God that the highest ranging idealism and a statesman's vision of world magnitude should blend with passionate fidelity to the least details of service and with sweet humility." He had the statesman's vision. It was the statesman who moved Union from Hampden-Sidney, which was "a little heaven of culture and inspiration safely and serenely removed from the unholy tumults of a money-mad, ambition-led world," to where it could feel and touch the great world currents of human thought and human need. It must go to where its needs could be seen and its work appreciated; to where the best methods of Christian work could be seen in operation for imitation, and the students mightily aid the pastors in their Sunday schools and missions for the growth of the Kingdom. So he moved the Seminary. And his wisdom has been proven and justified.

It was the statesman who urged the consolidation of two of our theological seminaries. He felt that our Church had too many seminaries. That two great seminaries, one in the East and one in the West, were all we needed. That two such seminaries, with adequate buildings, ample endowment, strong and sufficient professors,

in this day of rapid transit and the annihilation of space, would do more and better work than four poor and struggling ones. The two presidents of our Eastern seminaries, without any conference or suggestion, had reached the same conclusion, that consolidation was wise. The two Boards were of the same conclusion. The Synod of South Carolina had consented to a consolidation. But the Synod of Georgia refused to consent, desiring to move Columbia Seminary to Atlanta. And the consolidation, that would have meant one great Seminary somewhere in the East, failed of consummation. Dr. Moore always thought this failure to consolidate was a grave mistake.

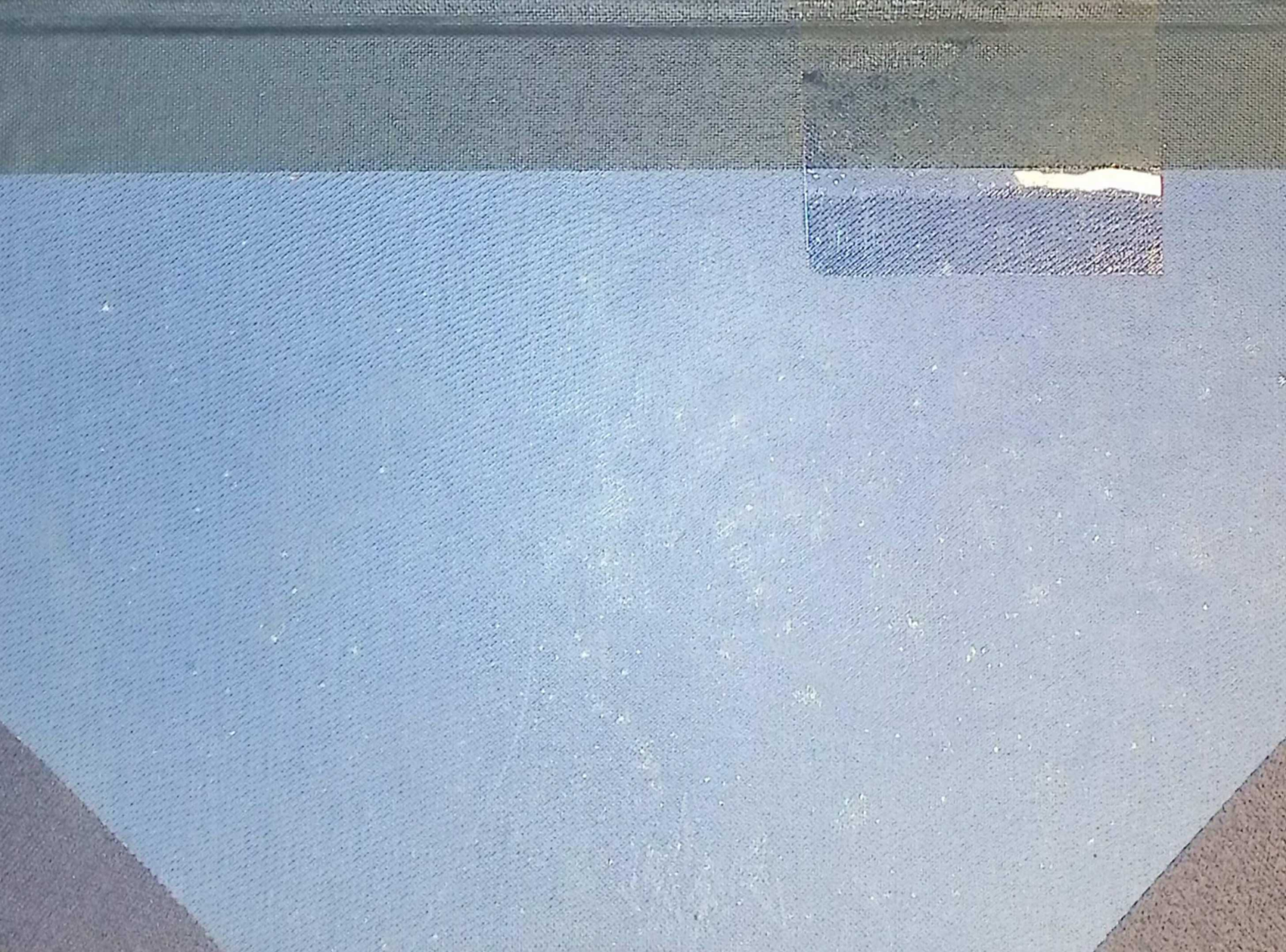
He was a statesman in desiring that our Church should always keep before it the glorious heritage from the past. The General Assembly of 1909 appointed him a committee of one to consider and report to the next Assembly concerning "The Day of the Reformation," as existing in the French churches. His able report presented to the 1910 Assembly was approved, and Reformation Day has since been observed in our Church. From 1913 down to the time of his death, he was chairman of the committee recommending the subject for each year.

He was a statesman as the leading spirit that brought into existence our General Assembly's Training School for Lay Workers. In 1907 Miss Annie Wilson asked permission to fit herself for work in China through training from the professors in the Seminary. The faculty consented, and, a number of other Christian women soon following, they organized and taught a curriculum for

the training not only of foreign missionaries but also of all kinds of lay workers at home. The work grew until in 1910 there were twenty-three enrolled. The work outgrew the strength of the faculty, and the capacity of the community. In 1912, at the instance of the late Dr. A. L. Phillips, our General Assembly decided to establish a school of its own to meet this demand, and Dr. Moore led the forces that secured its location in Richmond. And from this has grown our great Training School. The point to us here is that from Miss Wilson's request and Dr. Moore's vision of need and possibilities came the school.

And finally, he was a statesman because of his matchless influence. He profoundly influenced the students under him. Dr. A. M. Fraser thought that probably his most valuable service in connection with the Seminary was the personal impress he made on the students who had come under his influence and felt the benediction of his presence, the wisdom of his counsel, and the resistless effluence of his high-mindedness and piety. His students at Union when the end came wrote: "As a teacher, as a scholar, as an administrator, he has moulded our lives. But it is perhaps in none of these ways that his greatest influence has been wielded. The men who, after the lapse of years, look back upon their days with him would agree that it was as their spiritual adviser he helped them most. . . . The reality of his Christian experience and the genuineness of his faith made his life his own best argument. Men might doubt many things. Him they could not doubt."

He also influenced his colleagues in the faculty. He could say from the heart: "From the beginning I have been upheld and guided by the example and counsel of the able and learned and pious men with whom I have been associated in this faculty, a privilege for which I shall never cease to be grateful." While they could say from the heart: "We shall keep in our hearts through all life the love which his noble graces kindled in us."

He influenced deeply a large circle of friends outside the Seminary. Many of these were men of high standing in the business and professional world. He appealed to them. He called out the best and the finest in them. He furnished them, as they felt, a real channel through which they could truly worship God with their substance and serve their fellow men. And withal they profoundly trusted him.

Ever since I first read the tribute that Mr. John S. Munce, the President of the Board of Trustees and close friend of Dr. Moore's, paid to him at the memorial service in Schauffler Hall, I have profoundly admired his closing words: "I like to think of Dr. Moore in those last quiet days, waiting like Mr. Valiant-for-Truth for the call of the King to leave the earthly and come to the heavenly home. When the call did come, in the golden light of that early June morning, it found him ready and waiting, and 'so he passed over the river and all the trumpets sounded for him on the other side'."